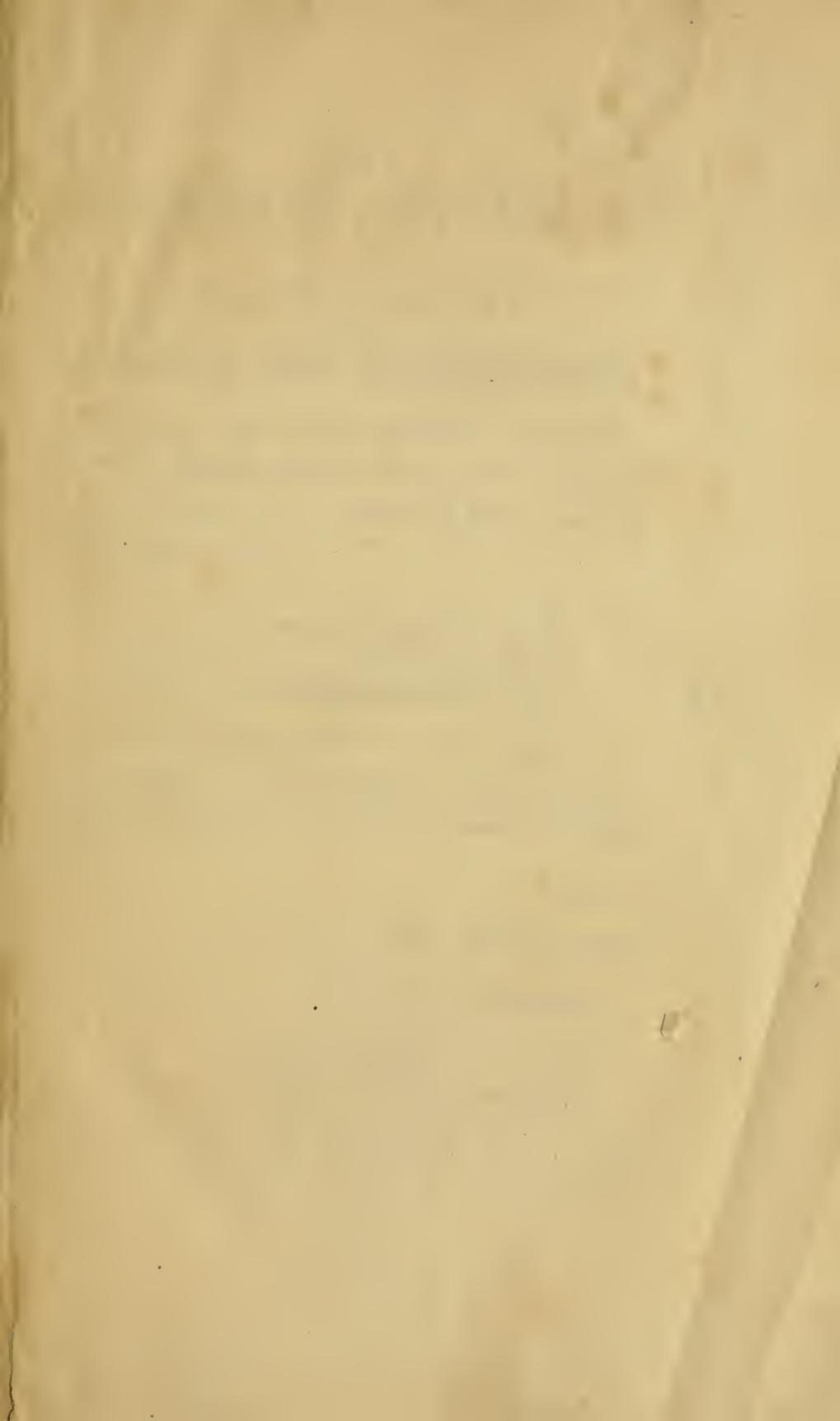


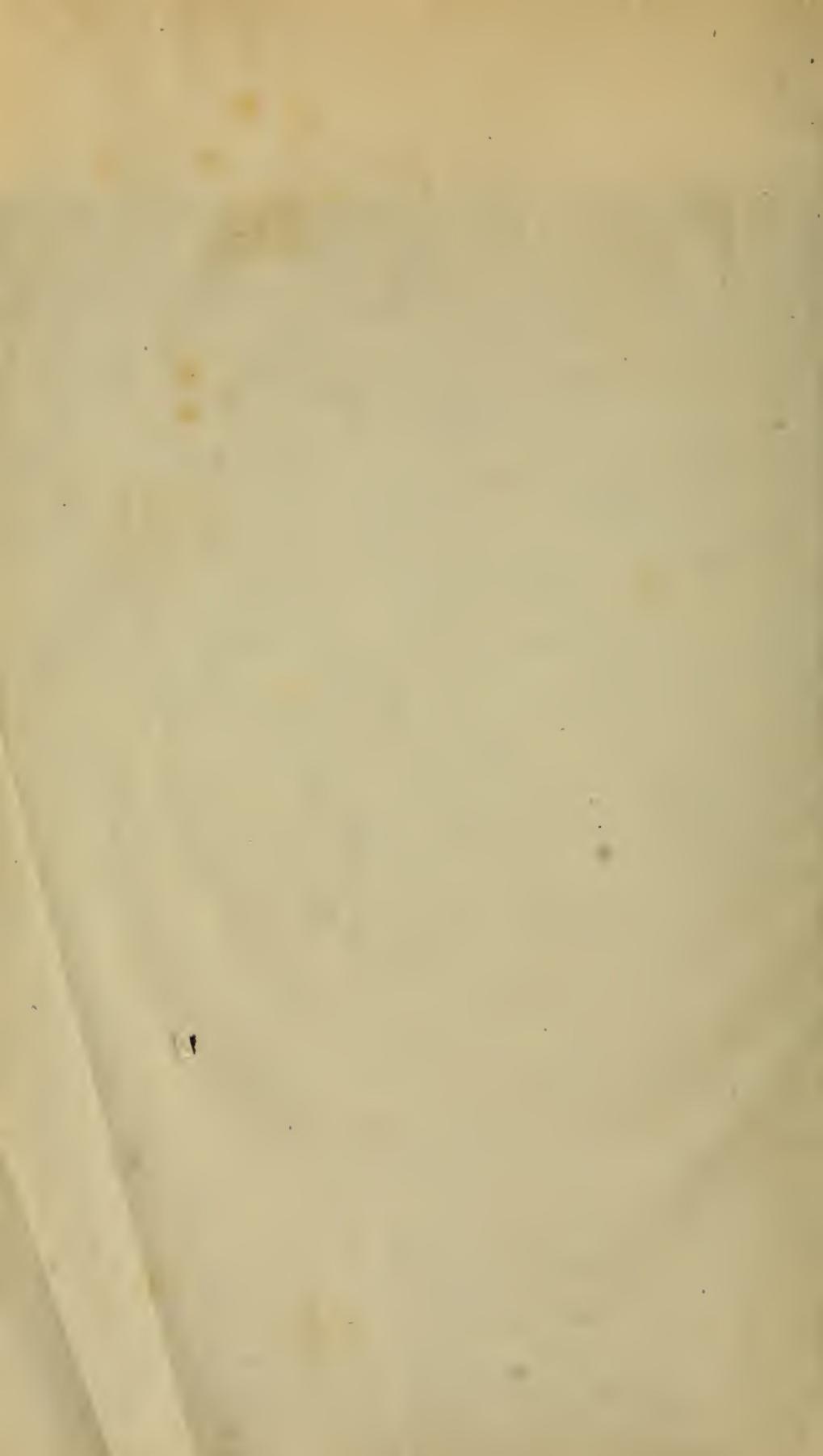
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THE
PÆDOBAPTIST MODE
OF
ADMINISTERING
THE
BAPTISMAL ORDINANCE DEFENDED:

Wherein the Author professes to consider,
whether *Dipping* and *Sprinkling*, are not the two
CONSTITUENT ACTS of *Baptizing* on the part of
the Administrator.

By WILLIAM MILLER.

Search the Scriptures. John v. 39.

*If Infants be solemnly sprinkled by divine Right, it
must be the indispensable Duty of Pædobaptists to contend
for it.*

BOOTH.

Amicus Socrates, Amicus Plato, sed major amica
Veritas.

HIGH-WYCOMBE:

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CONTENTS.

CHAPTER I. *Observations in favour of more Actions than one being intended, on the part of the Administrator, by the Baptismal Order.*

CHAP. II. *On the Scriptural Signification of the Word BAPTIZE, taken in connection with positive Law.*

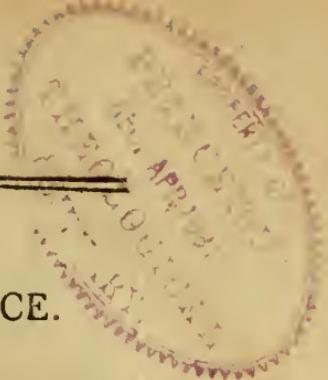
CHAP. III. *On the Meaning and Use of certain Prepositions in this Controversy.*

CHAP. IV. *Containing an Examination of Passages of Scripture where allusions to Immersion of the Subject are supposed.*

CHAP. V. *Miscellaneous Remarks respecting the Manner of supporting the Immersion of the Subject in Baptism.*

CHAP. VI. *On the Importance of the Baptismal Ordinance.*

INTRO-



INTRODUCTORY PREFACE.

A Strong apprehension of being in the right, a conviction of the importance of attaining that point in a controversy of this nature, a willingness to lay my opinion and the evidence on which it rests before the public for further examination, and a desire to promote an uniformity of Sentiment as far as possible, are the Reasons why this Work ventures abroad. Having already offered *Thoughts* on the Ground and Extent of Baptismal Administration, at a time that was deemed eligible for communicating them from the state of the Controversy between Mr. BOOTH and Dr. WILLIAMS; an Inquiry as to the Mode naturally follows, and so completes the expectations which some may have entertained and expressed relative to a Piece of this Nature. As, however, a difference more or less from the Views of these Authors could justify the publication of Catholic Baptism; so,

so, the Reader may be assured, the same Circumstance respecting the manner of defending the Pædobaptist mode of sprinkling the Subject, may be urged in behalf of publishing the present Volume.

According to Mr. BOOTH, the Opinion here adopted is novel ; for, as he observes, ‘ Our Lord, indeed, gave a command *to baptize* ; by which it is universally understood, that he designed the performance of *a single Action* ; for nobody supposes that sprinkling, pouring and plunging [*alias, dipping*] must all be united to constitute Baptism*.’ If Novelty be applicable in the most universal sense in which it can be taken, this of itself will be sufficient to overthrow the avowed principle of this Work, and lay the Author of it open to the censure of singular arrogance in advancing that which no Person ever thought of before. The Novelty of it however, in respect of the different Sentiments of many Pædobaptists and Antipædobaptists, both ancient and modern, is of little comparative Consequence, in case it has the Sanction of the SACRED RECORDS.

Con-

* Pœdobap. Exam. vol. I. p. 107.

Consonant to the last observation is the following Paragraph from Mr. BOOTH's Pædobaptism Examined. 'It is, says this Author, a good Rule which Dr. OWEN gives, relating to divine Institutions, when he says; That which is *first* in any kind, gives the *measure* of what follows in the same kind. With Dr. OWEN, Abp. TILLOTSON perfectly agrees. He expresses himself thus; This is reasonable, that the *first* in every kind should be the *Rule* and *Pattern* of the Rest, and of all that follow after; because it is likely to be the most perfect. In process of Time, the best Institutions are apt to decline, and by insensible degrees to swerve and depart from their first State; and therefore it is a good rule to preserve things from corruption and degeneracy, often to look back to the FIRST INSTITUTION, and by that to correct those imperfections which almost unavoidably creep in with Time. To the judgment of these two eminent Authors, I will add the Suffrage of Mr. HENRY, who speaks with a professed regard to Baptism in the following manner: ' When a question was put to our Lord Jesus, by the Pharisees, concerning Marriage,

riage, he refers them to the *Institution* and *original Law*, Matth. xix. 3. 4. to teach us to go by the *same rule* in other Ordinances. Run up the Stream of the Observation (which in a long Course sometimes contracts filth) to the spring of the Institution, and see *what it was from the Beginning*. These directions perfectly coincide with that Maxim of unerring Wisdom, to which Mr. HENRY adverts, *From the beginning it was not so*. A Maxim this of such importance, that whoever can is ready to avail himself of it. For, as Mr. BLAKE justly observes, ‘ If we can but say, *From the beginning it was not so—WE HAVE SUFFICIENT†.*’

Along with these testimonies, I cannot forbear adding, as much to the purpose, what Dr. WILLIAMS advances in his Letter to Dr. PRIESTLEY. ‘ The attempt to determine by *History* what was the Faith of Christians in *early Times*, *independently* of any aid from the Scripture, that we may thereby gather what was the Doctrine of the Apostles, has long ago been solidly refuted by the great CHILLINGWORTH, and other eminent

eminent Protestants, in their Controversy with the Papists. There is no admitting of it but at the expence of one of the noblest principles, and strongest pillars of the Reformation from popery—That Scripture is the only *Rule* whereby to judge of Controversies. And it appears to me, that the revival of it into a Rule, would directly tend to restore the Popish privilege of rendering blind obedience to our spiritual Guides. For every attempt to explain Scripture by Scripture Principles, would be checked as wrong and dangerous ; while the unlearned, that is, the Body of the Christian Church would be called upon to embrace, on the word of a few learned, and every Christian Church on the *ipsedixit* of its pastor, however unqualified to make a fair report, to submit to the *Opinions* of the ancient Church for their Guide ; which leads at once to imposition and imposture on the one hand, and to blind obedience, superstition, and an abject deference to human Authority in matters of conscience on the other†.

b

A

† Letter to Dr. Priestley—prefixed to Dr. Owen's Exposition of the Ep. to the Hebrews, abridged by Dr. Williams.

A slender acquaintance with Ecclesiastical History, will convince all who pay a due regard to the authority and language of the Scriptures, whether Baptists or others, that it is very unsafe to commit ourselves absolutely to the Ancients, in regard to the Baptismal Ordinance. Both parties with the greatest reason agree, in rejecting, as innovations on the original Institution, many things they held respecting it. Inasmuch then as it is, and cannot but be admitted, that, in divers respects, they deviated from the *only* Rule of faith and practice, the question is, How far they did so? And there is no other way of discovering this, but by an immediate appeal to the BIBLE. If evidence sufficient to establish the leading Sentiment of this piece can be obtained thence, the supposed Novelty of it as before-mentioned, amounts to nothing.

The late Publications of Mr. Booth and Dr. Williams are here noticed, as well as in Catholic Baptism. These Gentlemen having distinguished themselves in the Controversy within these few years, and their Writings containing a good deal both of their own, and other Authors, I have made such use of them, as an inquiry after Truth, or the defence of it, appeared to require.

To

To shield himself from a misconstruction of his design, the Author can find no words better adapted, or more expressive of his views than the following, borrowed from Mr. B. with which he concludes this introductory Preface. ‘ It is against what the Author considers as an Error in Sentiment, and a Corruption of worship, that the following Examination makes its Appearance. *Errors*, not *Persons*, are here appointed. He thinks with Mr. LEIGH, that we ‘ should distinguish between loving of men’s persons and their errors ;’ and with Bp. BURNET, that ‘ whatever moderation or charity we may owe to men’s persons, we owe none at all to their Errors, and to that frame which is built on, and supported by them.’ Nay, as Dr. Waterland in another case observes, ‘ While we are of a contrary judgment, it cannot but be guilty practice and conduct in us, and very great too, to smother our Sentiments, or not to bear our testimony in such a way as Christ has appointed, against all notorious Corruptions, either of Faith, or Worship, or Doctrine †.’.

High-Wycombe.

W. M.

† Pædobap. Exam, vol. 1. Preface, p. 19

THE PÆDOBAPTIST MODE
DEFENDED.

CHAPTER I.

Various Observations in favour of more Actions than One being intended on the part of the Administrator, by the Baptismal Order.

THE great standing law of baptismal administration among Jews and Gentiles, is
Math. xxviii. 19. GO YE THEREFORE, AND DISCIPLE ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY-GHOST. Our Lord issued this divine order after his Resurrection, when he was declared to be the Son of God with power; and therefore, with great propriety and significance, Baptism in several parts of Scripture, where it is most explicitly mentioned, is connected with that great event. Acts ii. 36. 37. Rom. vi. 4. Coloss. ii. 12. 1 Pet. iii. 21.

Bap-

Baptizing in the commission, expresses some determinate action on the part of the Administrator, which renders the person on whom it terminates baptized. Here I have the pleasure of concurring with Mr. B. when he writes, ‘The manner of using water when Baptism is administered; is not a mere circumstance, but *Baptism itself*; for no Minister of Christ can consider his performance of sprinkling, of pouring, or of plunging. in the sublimest of all names, but the very *act* of baptizing. If the manner of using the water be a circumstance, what in the world can Baptism itself be *?’ That *Baptizing* enters into the composition of a discipled state, and is a mean of discipling, hath already been shewn in *Catholic Baptism*. Accordingly, the *end* or *design* of the Ordinance as well as *teaching* associated with it, being expressed in the clause *disciple all nations, BAPTIZING* which immediately follows it, imports naturally *some certain mode* of using the water. To assert, as Dr. Williams does, that ‘the proper sacramental import of the word, *baptism*, in the New Testament is exhausted by defining it a *ceremonial and religious use of water*†’ is indefensible. It is obvious that such a definition of the Baptismal word ill accords with the subsequent parts of the commission, *baptizing* and *teaching*, which are included in the preceding language, *disciple, &c.* for, if

we

* Pædobap. Exam. vol. 1, p. 126. 129. † Antipæd. Exam. vol. 2. p. 369.

we consider the sacred order after this manner, the definition of Dr. W. is superfluous and inadequate. *Superfluous*, because, disciple, as it stands united with baptizing, expresses in effect the religious use of water. *Inadequate*, because nothing remains in this case but the *undefined Act*. According to this, Baptism as exhibited in the commission determines nothing but that water should be applied in some form or other: but who can credit this? It is contrary to the legitimate principles of reasoning on positive institutes, whereof we are furnished with ample specimens in Mr. B—'s work, from a learned and respectable body of Pædobaptists. It gives an ambiguity of meaning to an *enacting term*, of which there is no example in the laws of positive worship under the Old Testament, for they were ‘particular, clear and decisive.’

Agreeing with Mr. B. then, that the term *Baptize* conveys, and requires, a determinate Action; the question is *WHAT?* Whether it single, or two-fold? Is it *dipping* and *sprinkling* as *two modes* of administering the Ordinance in respect of the *subject*, according to the different practice of Baptists and Pædobaptists? Or, are *dipping* and *sprinkling* to be performed by the Administrator, as constituent parts of the *whole Action* of Baptizing? In order to make way for a fair and explicit solution of these queries, it lies on a Baptist

to demonstrate that the term in the commission has no other signification as to a specific Act, than *dipping*. Could this be done, then no one could hesitate a moment in thinking that the *nations* whom the commission respects, must be dipped into the water. Much however, as Mr. B—'s abilities are equal to, he does not appear capable of establishing this point. An attempt to limit the meaning of the term to *dipping* is as objectionable, as it would be for a Pædobaptist to exclude that signification, and engross the word to express *sprinkling only*.—As to Pædobaptists who view the two modes of dipping the subject *indifferent*, equally valid; it devolves upon them to shew their authority for their opinion. Where do such find warrant sufficient to *shift* the method from dipping to sprinkling, from sprinkling to dipping, as they, or the baptismal subject list? For my own part I can perceive no just ground for it. But it belongs to me, in giving an affirmative by way of reply to the last-mentioned question, and so differing from Baptists and Pædobaptists, to state some further preliminary remarks in this Chapter, before we make a more direct inquiry into the import of the commanding term in the commission.

If the voice of ‘the first literary characters that any age has produced’ be heard, they will inform us that it is their decided and unanimous opinion

opinion that *wetting, washing* is the general signification of the controverted word. ‘*Baptizo*, says Dr. Owen, signifies to wash; as instances out of all Authors may be given; [and it] may be considered either as to its original natural sense; or as to its mystical use in the ordinance. This distinction must be observed concerning many other words in the New Testament, as *ekklecia, keirotonia*, and others which have a peculiar sense in their mystical use.’ It then remains to be inquired, whether it does not bear in our Lord’s commission a specific acceptation also? If so, what that specific acceptation is? Whether it is capable of proof, that our Lord meant it *not* to be understood in a *general* to the exclusion of a *particular* sense? And whether the latter agrees upon *sound Scriptural data* to the PÆDOBAPTIST MODE, and that only? A direct and implicit answer to such questions, is attempted to be given in the progress of this work.

That a word may have a more lax sense in regard of its etymological acceptation than when it is used in positive law, Mr. B. grants, as will be hereafter noticed, in regard of the term *circumcise*. Gussetius on the Hebrew Roots mul and namal, informs us ‘though they do not occur in the conjugation kal, except in the sacramental or typical signification of circumcising; yet this is not to be considered as their primary, but only as a species of their general signification of cutting, which therefore is their meaning. The genuine,

general signification is to be fetched from Psalm, xc. 6. and 118. 10.' Somewhat analogous to this, Baptism may have a general acceptation, distinguishable from a *specific action*: accordingly, it signifies *wetting, washing*. Positive Law requires some *determinate mode*; and as a complex action may naturally apply to baptizing for the purpose of wetting on the part of the Administrator, neither the etymological general acceptation of the word, nor sacramental, forbids it.

Baptizing, be the action enjoined what it may as it exists in the commission, is immediately addressed to the Apostles, and their successors in the Ministry. If it could be proved to signify dipping solely, according to the distinguishing sentiment of our Opponents, it is nevertheless clear, that here it more directly enjoins the action of the Administrator, and the immersed state of the subject is only *consequential*. If, on the contrary, dipping and sprinkling are included in the term, this meaning well comports with the situation it has in this divine order.—While Pædobaptists and Antipædobaptists unite in speaking of this commission as LAW, it seems strange that more attention has not been paid to the question, TO WHOM IS IT SO? The answer is easy and perspicuous; TO MINISTERS. It of course affects the nations *secondarily*. It requires us to consider these large bodies of people *passively*; they derive advantage from this order, by a voluntary submission to the *discipling*, or in other words, *baptizing and teaching*

ing contained therein, and enjoined upon those whom Christ sees fit to employ in their official ministerial capacity. To write as Mr. B. does, respecting this commission, it is 'a law that is obligatory on the most illiterate of his [Christ's] disciples,' bespeaks either an entire oversight of the commission being intended for Ministers, or else inaccuracy of expression. Properly speaking, it is LAW to the *latter only*. At the same time it is to be observed, that the state of the nations to be baptized and taught, is not *unconditionally* required, but with reference to the law of nature, or their proper consent; for, if it was not, the smallest reflection must make it manifest, that Ministers would be obliged to execute the commission at any rate. In this case, it would become lawful, necessary, and expedient, to have recourse to compulsory measures. Whereas nothing more distant from our Lord's design can be imagined. All the terms in the commission being addressed to those whom our divine Master sees fit to employ, whatever ideas are comprehended in them must surely be definitive of their work. The nations are in a disciplined, baptized, taught condition, in reference to certain acts for the purpose, on the part of officiating Ministers. A complex action, that is, consisting of more parts than one, will not only suit this place in respect

of Baptism, as well as a single one, but best harmonizes with the other terms on this plan; for *disciple* has been shewn in Catholic Baptism, to consist both of baptizing and teaching, and as to teaching, the last mentioned in the commission, it doubtless respects more than one uniform action.

To these remarks we may add, as having some affinity to them, that common rules of Grammar require us to distinguish between the same words as they are used *actively*, or *passively*. ‘A verb active expresses an action, and necessarily implies an agent and an object acted upon. A verb passive expresses a passion or suffering, or the receiving of an action, and necessarily implies an object acted upon, and an agent by which it is acted upon.’ The *agent*, according to these remarks, takes the lead in passages of Scripture where the active verb, *baptize*, occurs. Is it not then a legitimate consequence, that we ought to regard for this reason, the commanding baptismal term as well as the others, more in reference to the agent or administrator, than, as far as I perceive, has been usually done in this controversy? The use of the active participle, and its signification, serve to give it a stronger direction this way; for thus the commission literally translated, runs, *GOING, disciple ye all nations, BAPTIZING them.* On the contrary, where the *passive* verb

[†] Lowth's Introduction to English Grammat.

verb appears, the *object*, (or which is the same here, the *subject*) takes the lead. Upon this principle it is admissible, as well as from what is so manifestly the design of the Historian, that the Greek word, Dan. iv. 33 v. 21. rendered in our English version, *was wet*, (a *passive* verb, and adopted by the Greek Septuagint Translation of the Old Testament, and the *primitive* of the word, *baptize*) is not used to describe the action of the *DEW* as distilling or falling, but to express the state of Nebuchadnezzar's body.' In passive verbs the *object* takes the lead; and, therefore, by parity of circumstance and reasoning, it should follow, that where it is said, 'they were baptized', it is not so immediately expressive of the action, (this being *implied*) as that of the state. The baptized state of the *subject* commences, when the act of the Administrator is completed ; so that if the active verb in the commission be interpreted in regard of the action whcreof it consists, and of the state of the baptized *together*, the latter, namely the state of the baptized, can only be considered as consequential, or following the act of baptizing. While baptizing in the commission naturally supposes some subject, the action itself, whereby it is performed, lies with the Agent or Administrator. Carrying this idea in our minds, and applying it to the commission, it should seem that whatever be the meaning

meaning of the Baptismal Term, so far as it expresses a mode of administration, it relates to the *bodily action* of the Minister, and the *manner* in which the subject is affected by it, is here, where the nations are only to be regarded consequentially, a matter of *secondary consideration*.

Again: It is remarkable that *baptize* and *baptism* are appropriated under the New Testament, to that ordinance whose mode we are professedly examining. This uniformity, doubtless, is to be attributed to design, necessity, or both. If baptize signified one specific single act of dipping, or of sprinkling, Greek words, I presume, might be found to answer to each of these. How comes it to pass then, that when the ordinance in question is insisted upon, the commanding word in the commission is *invariably* preserved? Is there any better method of resolving this query than by suggesting, it has, in the sacramental use of it at least, some meaning peculiar to itself? And does not this afford a full and sufficient answer to Mr. B. when he asks, what substantial reason can be produced for Translators' retaining the Greek term in the manner they have generally done? 'There is, as Mr. Locke observes, a great store of words in one language which have not any that answers them in another,' and inasmuch as there are other words, which, as before observed, would have expressed dipping, or sprinkling, and yet

yet neither is used as an *entire substitute* for the baptismal ordinance, but the terms, *baptize*, *baptism*, are retained, it is a reason why they ought to be left as they are, *untranslated*. It is in truth following the example the sacred Writers themselves have set us. Nor is there any room for just exception to this, under the idea of their being unintelligible, while the Bible furnishes us notwithstanding, with competent means of obtaining their true sense. When therefore, either the Pædobaptist or Baptist assumes dipping, or sprinkling, as a complete definition of the term *baptize*, is their not occasion for adopting Dr. George Campbell's censure? He says, 'It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true Partizan always inclines to correct the diction of the spirit by that of the party †. What else is it than correcting the diction of the spirit by that of the party, to render passages where it is recorded of persons they were baptized, *they were plunged*, *they were sprinkled*, when Scripture has no where set us the example; but on the contrary its uniform Phraseology on occasions of baptism, militate directly against it?

It

† See Booth's Defence, &c p 26,

It is not however meant to exclude either, but to admit both, for which it is imagined there is sufficient evidence. But, upon the presumption that it is wrong to consider them *singly* baptism, for reasons already given and others in the following pages ; and that two such modes of baptizing in respect of the subject are justly exploded; I ask, may not the idea of a complex action on the part of the administrator, consisting *partly* of dipping, partly of *sprinkling*, to complete baptismal administration, be put into nomination with a Grace, as a candidate for general acceptance. ?

Our Lord's commission if explained agreeable to the distinguishing sentiment of this work, is to this effect—GOING, *disciple all nations*, BAPTIZING *them*, i. e. DIPPING in order to SPRINKLE *them*, *religiously wetting*, *washing them*, or *setting them apart*, in the Name of the Father, &c. Whether this sense has evidence to support it, the sequel will shew ; and if true, it must be allowed to be an easy, express, intelligible one, every way becoming laws and principles respecting positive institutes. No just objection can be urged against it on the ground of its being obscure, or indeterminate, in itself.

Pædobaptists, following their usual mode of administration, appear to me much interested in the way of stating, and defending it in these pages. The administrator among *them*, SPRINK-

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LING the subject, *previously* dips. Sprinkling is the terminating A&t, dipping the introductory ; the latter in its place is as necessary as the former. But where is there *positive authority* for so leading a part of the administration, unless the commanding term imposes and requires it? Is so capital an act as dipping into water, to be supported by no better plea than that it is necessary for the sake of the subsequent one of sprinkling ? The legitimate principles of reasoning on positive Institutes, it is apprehended, are entirely repugnant to any such plea. Of course, all those learned Pædobaptist Writers who have practiced sprinkling, while they admitted the term *baptize* to signify dipping and sprinkling together, really stood in need of both those ideas to justify their acting as they did, namely, *dipping* in order to *sprinkle*.

Our Brethren of the Baptist-persuasion subject themselves to no small difficulty, in turn ;—for, admitting that a positive enacting term, as baptizing in the commission is considered, must be *full, express*,—‘ That, in religious matters, acting *supra Statulum*, above or beyond a statute is all one with acting *against*, *contra Statulum*. Therein God’s not requiring, is equivalent to forbidding; and doing more than he commandeth, to doing contrary to it.’—Supposing also without granting,

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+ Pædob. Exam., vol. 2 p. 19.

that baptizing means *dipping the subject*—what is the consequence? I reply, our Lord, when he delivered the commission, issued in effect the Death-warrant of his Disciples. Baptism becomes inevitably fatal to a Man's life. The act of duty, if baptism signifies *essentially and exclusively* dipping below the surface of the water in respect of the subject, terminates on the Minister's putting him there. So far he has warrant: but where is positive law for raising up, when the Law-term is understood natively to signify just the *reverse*? It is deserving of no better a name than mere evasion, to urge by way of avoiding this most inconvenient consequence, that the dipping required, is for the sake of wetting or washing. Ambiguity in this cause is looked upon by Mr. Booth, when ever he sees reason to detest it in his opponents on this controversy, as a very suspicious circumstance indeed. ‘Positive law must be declared *fully, plainly*,—Positive institutions cannot be proved by *illation*—have no *accidental parts*—it is unlawful to conform to any part of a religious right without divine warrant’—are allowed and favorite maxims of the Author of Pædobaptism examined. And if the tenet that dipping the subject, is only truly baptizing him, be held and practiced upon according to these maxims, it is manifestly offering violence to the law of Baptism to lift him out of the water.

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As it seems most natural to consider baptizing in the commission immediately addressed to Ministers, and so affecting the nations consequential-ly, the bodily posture of the baptized is but an accidental circumstance, from ought that appears in Matth. xxviii. 29. If baptize signifies more than dipping, as is asserted in this work, a subject may be either setting, standing, or raised up as in the case of Infant Baptism, this depending upon circumstances, and being immaterial in itself: while the *action* of the Minister renders the sub-ject wet, and is also the ground of *similitude*, or *just figurative language* in regard of Baptism.

Before I conclude this Chapter, it is proper to throw out a hint to Pædobaptists, that to consider immersing and sprinkling as two distinct modes of baptizing the sub-ject, equally valid, at once *ener-vates* the term in the commission, and is *conceding* to the Baptists much more than truth requires. ‘To vary the method according to the circum-stances,’ is an amicable expedient proposed by Dr. Williams. The accomodating proposal is utterly rejected by his Antagonist, Mr. B. whose advantage so far as he has it, is, if I ‘mistake not, to be traced to the idea of either dipping or sprinkling being equally Baptism. A concession this, of which our differing Brethren are glad to avail themselves, not only to use it as a weapon of defence, but of assault against those who put

it into their hands. Owing to this, Mr. B. places himself, like one having authority, at the head of eighty-two quotations from Pædobaptist authors, who allow that Baptism signifies dipping as well as sprinkling. Whence is this Author so furnished ? If the foregoing and following pages do not bear false witness, I presume it may be accounted for thus. It has not been considered so much as it should be, that baptizing is immediately addressed to Ministers in the commission—that some determinate action on their part is intended, in consequence of which the subject is put into a baptized state—that under the general idea of *wetting*, more actions than one well comports with the meaning of the Baptismal term at large—That these learned men stood in need of the two ideas of dipping and sprinkling, in order to defend their own practice—that their own opinion would have furnished them, if properly used under the direction of Scripture, with argument and proof fully sufficient to vindicate their first dipping and then sprinkling. From separating in respect of the subject, what they might have associated on the part of the Baptizer in one complex act of Administration, they have allowed a mode different from, to be equally valid with their own, without occasion ; and in some respects to the disadvantage of their cause as Pædobaptists, and of their writings also.

C H A P. II.

*On the Scriptural Signification of the Word
Baptize, taken in Connection with Positive
Law.*

IT is of moment in this controversy to establish after a proper manner the meaning of the term *baptizing* in our Lord's commission; because it is this which determines the mode of administering the Ordinance under consideration. So far as its import is controverted, there are three opinions candidates for general acceptance. One prevails among our Brethren of the Baptist persuasion, and is well known to be the *dipping or plunging of the baptized under water*. The second embraced by some Pædobaptists, is 'that dipping and sprinkling the subject are two modes perfectly equivalent, equally valid. That the word Baptism is an equivocal, open, general term.—That nothing is determined by it further than this, that water should be applied to the subject in some form or other.—That the method may be varied according to circumstances, and referred to the private judgment of the person or persons concerned †.' The third opinion, and that avowed

† Antipædobap. Exam. vol. 2, p. 352. 353.

vowed in this work, is, that the Baptismal word signifies the use of water for a religious purpose ; wherein the administrator pursuant to a divine order, dips [his hand, or something equivalent] into the aforesaid element, and therewith sprinkles the subject of the ordinance.

What is usually urged in favor of the two first opinions is already before the public in various writings ; particularly in those of Mr. Booth and Dr. Williams, between whom this controversy hath principally lain for some time past. After attentively reading the publications of these gentlemen, I am obliged to profess myself *dissatisfied*. When thus writing, it is some consolation to learn, that no great while ago the *Monthly Reviewers themselves* had occasion to remark, ‘ we have not yet seen any thing on this subject that hath thoroughly satisfied us †.’ It will be the less surprizing of course for the Author of this performance to declare himself in the same predicament.

The design of this Chapter is to produce such evidence as is at hand, in support of the third opinion just stated. But in order to ascertain the legal sense of the word in debate ; proper means, certain unexceptionable media, must be previously fixed upon and pointed out. I can by no means bring my mind to approve of what Mr. B. offers for this purpose. He says, ‘ The Greek

† Monthly Rev, vol. LXX; p. 396.

Greek is a dead language, and as the word before us is a classical Greek term ; what better evidence relative to its true meaning in the New Testament can we possibly have, than that of its general classical use confirmed by those Christian Fathers who spake and wrote in the Greek Language ? †. Elsewhere I am taught by this worthy Author himself to revere such principles as these :— ‘The Bible only is the religion of protestants.’— ‘The Scripture is the only rule of our faith ; we do not acknowledge any other authority able to decide the disputed points in religion, than that of the word of God ; and if we sometimes dispute by the FATHERS, it is but by way of condescension to [our opposers], to act upon their own principle ; and not to submit our consciences to the word of men.’— ‘There can be no instance given of any obscure place or passage in the Scripture, concerning which a man may rationally suppose or conjecture, that there is any doctrinal truth requiring our obedience contained in it, which is not ELSEWHERE EXPLAINED †.’ The Reader will here perhaps join me in wondering, and asking, what is become of that respect to Scripture discoverable in these last quotations, wherein the Author of Pædobaptism examined allows it to be the *only rule and best interpreter of itself,*

† Defence of Pædobap. Exam: p. 253 † Pæd. Exam, vol: 2. p: 16 28

self, compared with the other, where Mr. B. extolls and patronizes as the **BEST EVIDENCE**, the *general classical use* of the Baptismal term in all the writings but the sacred? How happens it, that the Septuagint Translation of the Old Testament does not come in for its due share of honour, when Mr. Parkhurst can inform us ‘That the Writers of the New Testament—or rather, with reverence be it spoken, the Holy Spirit, whose Pen-men they were, wisely chose, in expressing evangelical notions, to employ such Greek terms as had been long before used for the same purposes by the Greek Translators of the Old Testament: and thus the *Septuagint Version* became in this respect; not to the first age of the Church, only but to all succeeding generations, the *connecting link* between the language of the Old and New Testament, and will be regarded in this view as long as sound judgment and real learning shall continue among Men †? Besides: To the validity of ascertaining the sense of the disputed word according to Mr. B.—’s proposal, it may be objected, and deserves particular observation, that *a term in positive law* may have, consistently with the legitimate principles of reasoning on positive institutes, a limitation affixed to it which is subordinate to a more general acceptation that

† Parkhurst’s Lex. preface, p. 6, 7,

that may belong to it when used on other occasions. Of this Mr. B. himself affords us specimens; for thus he writes: ‘*Mul** is the word most commonly used to signify *the act* of circumcising; and if that idea be not expressed by it, we may safely conclude there is never a term in the Hebrew Language which can express it. Yet besides that sense, and its prepositional acceptations which are various, it has the general signification of *cutting off* or *cutting down* and *cutting to pieces*. So it is used in Psalm lviii. 7. xc. 6. cviii. 10. 11. 12. and in other places. The original word *poiein* to do, used in the institution of our Lord’s last Supper, is proved in a great many instances to signify *to offer*†. These instances descanted upon by Mr. B. for some pages, are strongly in favor of a certain *limitation* being set to a term in some cases, (especially in the connection of positive institutes) while it has a larger acceptation in others. If so, it is beyond all reasonable doubt, from the united suffrage of the ablest Lexicographars, and obvious use of the word both in sacred and other writings, that *baptize* in a lax sense signifies wetting or washing. But that our Lord should use it to this effect in so capital a commission as Matth. xxviii. 19. without meaning some *determinate*

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mode

* Hebrew word in English Characters.

† Pædob. Exam. vol. 1 p. 115, 119.

mode of *action* for wetting or washing, is, to say the least of it, *highly improbable*; and we may add, upon legitimate principles of reasoning on positive institutes, is too *improper* to be admitted. Common sense must perceive that, wetting on the part of the Administrator, and as it relates to the subject, may be effected by action quite different. The very situation therefore which the word in question occupies in the Body of our Lord's commission, warrants us to expect some restraint, limitation, or distinct act, affixed to it, which would answer the purpose of determining *after what manner* a Baptizer should proceed, and whether the subject shall be wetted baptismally *in a great or small degree*. To ascertain this, the only just and safe medium, it is conceived, is an examination of *positive law*, where the word occurs, at least *radically* in its primitive. The Reader's attention is accordingly requested to the following remarks:

I. In relation to the *primitive word*, whence the term in question is immediately derived. This, according to the Septuagint Translation, appears in the following passages among others.

The Priest shall dip (bapsei—SEPTUAGINT) his finger in the blood, and SPRINKLE (prosranei) of the*

* N B For want of proper Types, the Reader, it is hoped, will excuse the Greek Words being inserted in English Characters.

the blood seven times before the Lord, before the veil of the sanctuary. And the Priest shall pour, (ekkeei) all the Blood of the Bullock at the bottom of the altar. Levit. iv. 6, 7. See verse 17, 18. Moses took the anointing oil—and he SPRINKLED (erranen) thereof upon the altar seven times.—And he POURED (epekee) of the anointing oil upon Aaron's head. Moses SPRINKLED (prosekke) the Blood upon the altar round about. And he WASHED (eplunen) the inwards and the legs in water. Levit. viii. 11, 12, 19, 21. He DIPT (ebapse) his finger in the Blood—and poured out (exeeken) the Blood at the bottom of the altar. And Aaron's Sons presented unto him the blood which he SPRINKLED, (prosekken) round about on the altar—And he did WASH (eplune) the inwards. Levit. ix. 9, 12, 14. As for the living Bird, he shall take it, and the Cedar Wood, and the Scarlet, and the Hyjop, and shall DIP them (bapsei auta) and the living Bird, in the Blood of the Bird that was killed—And he shall SPRINKLE (perirranei) upon him that is to be cleansed from the Leprosy seven times. And he that is to be cleansed shall WASH (p'unei) his clothes, and shave off all his hair, and wash himself, (lousetai) in water that he may be clean. Levit. xiv. 6, 7, 8. And whosoever toucheth his Bed shall wash (plunei) his clothes, and bathe himself (lousetai) in water. Levit. xv. 5. See also the following verses †. These pas-

pages are transcribed from Mr. B. in Pædobaptism examined, and a selection better adapted to the object of this Publication could not be produced. Supposing what Mr. B. quotes them to shew, viz. ‘that dipping, pouring and sprinkling denote three different actions in the language of divine law ;’ is it not equally manifest that they are *several parts* of the WHOLE ACTION, to which the Administrator hath recourse, for the single purpose of *ceremonially wetting* the proper object ? That the action in general would have been *incomplete*, if to *dipping* he had not added a subsequent action ; and that the *former* was for the sake of the *latter* ?—Here then is POSITIVE LAW ; and if a due regard is paid to the import of the primitive word in these texts, It is, I conceive, decidedly in favor of the sense we attribute to the derivative word in the commission of Christ. BAPTO, as it appears in this connection, unquestionably expresses an initial action, for the sake of another ; in other words, a *dipping* on the part of him who officiates, for the purpose of wetting something in the *first* instance, that thereby the element or Fluid dipped into may be communicated to a suitable object in the *second*. Mr. B. on this occasion, is liberal in affording us passages much to our purpose ; for he informs us in another part of his work ‘it is plain the word (*bapto*) is often used where a *total*

total immersion cannot be designed. So we read that Jonathan put forth *the end of the rod which was in his hand*, and **DIP IT** (*ebapsen auto*) *in a honey comb.* Again, *send Lazarus that he may DIP* (*bapse*) *the tip of his finger in water* †. After specimens to this effect, can it be justly made a matter of doubt, that the derivative term **BAPTISMOS** retains in its composition, and connection with the positive institute in question, an *act* on the part of the Administrator *exactly answering* to it ? If it cannot, the Pædobaptist mode of *dipping* into water in order to *sprinkle*, is surely most consonant to the acceptation of the primitive word ; and **baptism radically defined**, is the Minister's dipping his hand, or what is equivalent, into the water to convey it to the baptismal candidate. The practice of our opponents is just as dissimilar and discordant as our's agrees ; for the Administrator on the baptist-plan, blends dipping on the part of himself and the subject *together* ; instead of applying water to the latter, though that mode is invariably sanctioned by the signification of the primitive verb in the aforesaid instances, he applies the *subject* to the Element. In truth the primitive word no where requires **ONE PERSON TO DIP ANOTHER** ; but as far as cases to the point, namely, those of positive law, furnish us with precedents, it appears that the

dipping

† Pædobap. Exam, vol. 1, p. 122.

dipping enjoined by it, relates to an *instrumental intermediate action* of the Baptizer, subservient to another whereby the water, &c. reaches to the *baptized*. After some such manner is it that the precise acceptation of the word *circumcise* in Hebrew, which signifies in general *a cutting off*, is to be ascertained in connection with *positive Law*. That sense which it so plainly assumes there, as denoting the excision of a *particular part*, is invariably to be adopted, where the verb appears *singly* with any apparently evident reference to the order respecting that Old Testament rite. From the passages produced, there is not less discernible authority for considering the primitive verb before us, as enjoining an act of dipping in respect of the performer, instrument, or instrumental intermediate action ; *not* of the baptized object.

II. Baptize being a *derivative*, and, as was observed in the first Chapter, *appropriate* to the ordinance in question throughout the New Testament ; must we not understand it consistently with its *primitive*, and so expressive of the whole action by which the water that the baptizer dips his hand into, or what is equivalent, is imparted to the subject of the Administration? What can we denominate the several actions to which we have adverted in the Ritual of Moses, and so plainly

plainly constituting one determinate ceremonial performance but *baptism* in the aggregate? That the action expressed by (*bapto*), in these instances where the application of the blood, water, lies between the Administrator and the subject is not *baptism complete*, every one must be able to perceive. The subject of the ordinance cannot be said to be in a baptized state, till he and the water come in contact. Does not *common sense* dictate, that inasmuch as dipping on the part of *one baptizing another* according to the Mosaic Law, was no more than *putting the hand, bird, &c.* into the fluid for the purpose of sprinkling, that it should be a *similar action* still? How *plunging* of the subject of the ordinance under water can be fairly deduced from a *term*, which radically considered and in positive Law, enjoined an act *entirely the reverse*, must be left with those on the opposite side of the question to shew. The baptismal word in Matth. xxviii. 19 appears to me to possess, agreeably to these remarks, a FULL INDEPENDENT SENSE in itself: *them*, or the accusative which follows it, expresses its *objects* on whom its action terminates; the action itself respects the *Administrator*; and if he begins as a Jew would have done under the direction of (*bapto*) the primitive word, there can be no doubt but he would have dipped in order to sprinkle.

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If the Reader should be disposed to allow as much weight to what has been here urged as the Author does, he will perceive that our differing Brethren err in their performance of baptismal Administration at the very outset, by plunging the subject.—The error equally respects the *action* of the Minister in plunging, and the *state* of the person plunged. According to the foregoing account, it was the *instrument* that was to be dipped, not the *object*. Baptism defined in relation to what concerns the Administrator's wetting himself, is his dipping partially his hand into the water : as it relates to the wetting of the baptized, it is his *sprinkling them*.—If we cannot separate baptizing in respect of the subjects from the initial act in respect of the Administrator, it is plain our Lord never intended the nations to be immersed under water, upon two grounds ; that the water is to be applied to the subject ; and as little is taken up by the baptizer, so the baptized who is passive under the administration can receive but little.

So friendly to the leading object of this work is the reasoning hitherto pursued, that, it appears to me, we are unavoidably led to conclude from it, that *baptizing* is a complex action : for, if positive law ascertains after this manner the import, use and relation, of the primitive term (*bapto*), no one, it is evident, can undergo baptism without a *second*

a *second* action on the part of the Administrator, and doubtless the *derivative* denotes as much. Hereby we are at no loss consistently to account for baptizing, though a single term, having respect to different actions. *Positive Law* gives it this plenitude of signification, and by this mean, a natural, regular line of connection is discernible between the baptizer, the instrumental action, and the baptized.

Whether John, the Son of Zacharias, was distinguished among his countrymen by the name of BAPTIST on account of his *immersing* proselytes^t, as Mr. B. writes, may well be disputed and denied, if the preceding and following remarks are admitted to have weight. Let the action appertaining to baptismal Administration be what it might, whether more or less, it is natural and ordinary to consider an official title as this is, rather in reference to the *action* John was called to perform, than to the *condition* of the subjects in administering the sacred Rite. That *dipping* made part of John's complete performance of it, I have no doubt, and naming him from this initial act, he might with propriety be called A DIPPER. That his administration was as yet imperfect; that the water of Baptism had not yet reached the subjects; that he proceeded to a *further* act before it did so, I am equally disposed to believe, from his own

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account,

^t Perdoh. Exam. vol. 2: p. 181.

account, Matth. iii. 11. *I indeed baptize you with water unto repentance ; but he that cometh after me—shall baptize you with the Holy Ghost, and with fire.* Are *baptize* you and *dip* you, Phrases synonymous here ? No, for if *in* or *into* was substituted instead of *with*, and *baptize* with which the remainder of the verse is joined signifies *immerging* of the *subject*, how, is it reconcileable with Acts ii. 2, 3. ? Shall we be told the house wherein the Apostles were sitting was *filled* with the *sound* of a *rushing wind* ? Unfortunately for the mode our Brethren would defend, when they thus insinuate, ‘The Apostles, as an Antipædobaptist writer observes, were in the house before the Spirit filled it, so that there was nothing like *dipping* [in this part of] the case, but in immersion [of the subject] the place is *first filled* with water, *before the person is put into it* †.’ No mention is made of any thing but the *fire* in connection with this *Baptism of the Spirit*, either in John’s language as recorded by Matthew, or related by Luke, and repeated by Christ himself, Acts i. 5. With good reason, then, does the Author but now quoted, ask, when it is said, by way of *objection*, ‘ that the *pouring* of the Spirit on the Apostles is *called baptism* by way of *allusion* to that of *immersion* ; because the house, in which the Apostles were then assembled, was *filled* with it’—‘How doth

† Elliot’s dipping, not baptizing. Chap. 2.

doth the Objector know that this is the reason why it is called baptism? The Scripture no where gives *this* as a reason for it; consequently, we have no warrant from Scripture to say or believe it †. If to the *filling* of the house we affix a significance, and it may naturally be supposed to have *some*, what impropriety is there in understanding it to denote, that the world at large, of which the house on this occasion became a fit emblem, lies open to a communication of mercy on the Apostles' receiving, and their successors in them this *qualification* for, and *sanction* to the discharge of the grand commission, Matth. xxviii. 19. ? That whenever PROVIDENCE makes way for Christ's commissioned servants, there is a *fulness* from which they may baptize and teach the nations, exhibiting the Spirit by these two associated ordinances? While *that part of the human frame* is strikingly marked out, to which the blessings of the gospel are addressed, as well as by which they are delivered, and where, at least principally, the baptismal sign is to be applied? Peter's explanation of this affair, Chap. ii. verse 16, 17, well agrees to this representation, when he says, " *This is that which was spoken of by the Prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of, or, I will effuse from my Spirit*

† Elliot's &c: ibid.

(*apo tou pneumatōs*) upon all flesh. Even to such an extent was the promise now radically and virtually accomplished; and in such a manner, as to put it out of all doubt in my mind,—that in respect of the *nations*, baptism jointly with preaching belongs universally to them by virtue of a given right—that in regard of *Baptismal Administration*, it is duly performed by taking of and applying the element to the subject, or, in other words, dipping into the water for the purpose of pouring or sprinkling.—If these things be once admitted respecting the baptism of Messiah, it is surely in proof of the mode of John's Administration of the Baptismal Ordinance, provided we give credit to his own words before quoted.

To these things respecting the title of John, the remark may be added, that, on the supposition of his being denominated the *dipper* because of the *state* of the baptized *under* water, it follows that the phrase *baptizing them* in the commission of Christ, expresses the *effect*, but leaves the *cause or instrumental action* to be inferred. Or else, which is equally improbable and incapable of proof, a *partial dipping* on the part of the Minister, is to produce a *total immersion* of the subject. If *dipping* as it respects the Administrator, signifies to immerse the hands, does the *plunged state* of the baptized follow thence?

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To argue from *it may be so* to *it must be so*, is a species of reasoning pointedly and justly reprobated by Mr. B. It cannot therefore be consistently espoused by way of self-defence here. Indeed it is of no weight at all, that in point of *fact*, a person dipping himself partially, may plunge another totally ; unless there is the evidence of *positive Law* that it *must* be so, in relation to an ordinance like that we are now considering. Making this however an umpire, I hesitate not to affirm, that it is neither a natural or legal consequence. Not *natural*, even upon allowed data, legitimate principles of reasoning on positive institutes, for, whereas the enacting baptismal term should be full and determinate, it is otherwise on such a supposition. Not *legal*, for if we appeal to the Mosaic Ritual for precedents, there was a little dipping, such as above-mentioned, and making part of Baptismal Administration, where such an effect as is supposed neither *did*, or *could* follow. Taking the definition of baptizing from the practice of our Antagonists, it is a partial dipping of the Baptizer himself, in order to dip the Baptized wholly. According to this mode, parts of the body and arms of the officiating Minister are well-known to be in the water—but where is there a situation authorized by the use and import of the primitive or derivative word under consideration,

tion, in the connection of positive Law, that agrees to this, on the part of a Baptizer? Not one passage whence a state resembling that of a Baptist-Administrator on occasions of baptism can be fairly inferred, is to be found throughout the Bible.

If we want a true and just account, so far as it goes, of the state of baptism among the Jews, previous to, and at the time of, John's and our Lord's appearing, we may meet with one, Mark, vii. 3, 4. where the words literally rendered, run thus: THE PHARISEES, and ALL THE JEWS, that is, as I conceive it is natural to understand it, those who rejected John's ministry and his Master's, *except they wash their hands oft [pugme, with abundance of exactness. See Dr. Doddridge's paraphrase on the place]* eat not, HOLDING THE TRADITION OF THE ELDERS. And when they come from the market [*lest they should without their knowledge have touched any thing unclean]* except they wash (*Greek, BAPTIZE*) they eat not. And MANY OTHER THINGS there be, which they have RECEIVED TO HOLD, as the washing [*Greek, BAPTISMS*] of cups and pots, brazen vessels, and of tables, or beds, as the word may be rendered, [*or the very couches on which they lie at their meals. Doddridge*]. As baptism was unquestionably a term of long standing, and used to denote some performance agreeable to its religious import,

prior to the days of John, it is an inquiry of importance, what was the genuine state of the Jews in reference thereunto. If we advert either to the narrative of the sacred Historian, or others, I apprehend there is ground for believing, that as the Jews were *degenerate* in other things, they were become so in *this* also. TRADITION had so far encroached upon divine positive Law, as to make the word of God of no effect among them. The declaration however of a fact in the *history* of Mark, the application of the term to things or actions *so accounted* by the Jews, are no proofs of the *genuine meaning* of baptizing, *apart* from the test and decision of the Mosaic Ritual, where it is originally and divinely prescribed. Here, then, if our Brethren would derive countenance to their distinguishing practice, it looks very likely to originate in the principle to which Mr. B. would feign trace and ascribe ours, namely, *Tradition*. But on the other hand, if as Dr. Addington justly observes, ‘it is utterly incredible that they should plunge their whole bodies before *every* meal, or that they should dip their beds at all, † will our opponents venture to deny, but some such mode as is contended for in this work, was probably adopted? If such a concession cannot be reasonably withheld, baptism by *sprinkling*, admits of an earlier date than Mr. B. in Pædo-baptism

† Addington's Christ, Minister's Reasons, &c. p. 20;

baptism examined gives it, for whereas according to him, it was subsequent to Christ and the Apostles' time ; according to this account it existed *before*.—But still perhaps it will be urged, it is more likely to be the *offspring* of Tradition, than the other mode. However I might be apt to think so was I of the Baptist persuasion, nothing but unaccountable prepossession of mind could hinder from perceiving that *dipping* was not the mode *invariably* used. Yet it must be allowed that *precedents* to which soever side they lean, which the ordinary practices of the Jews hold out, whom we know to have been so corrupt and degenerate, cannot be entitled to much credit ; not in this connection *especially*, where they are arraigned, convicted and condemned as culprits, by authority unquestionable. ‘To have recourse to Tradition is a disgrace to that principle, THE SUFFICIENCY OF SCRIPTURE, nor can it indeed be supposed that any [on either side in this, or any other controversy], should solicit the friendly aid of Tradition in support of religious practice, if they did not feel their want of direct evidence in the sacred writings †.’ Cordially approving these remarks of Mr. B. I observe, that the proper matter of inquiry and consideration is, Not what the Jews DID, or called baptism, but what positive Law required of them in this case. When

Tradition

† Padob; Exam, vol. 2, p. 429.

Tradition appears to have obtained such an ascendancy as it did over them, surely the *Administration of rites* among them should be received with the greatest care and circumspection.

When insisting upon immersion of the subject, it has been common to urge the necessity and use of what is called **BAPTISTORIES**, among the Jews. They are said to have had receptacles of water in, or, near to their houses, large enough for the total immersion of their bodies. Whatever credit is due to history, transmitting accounts of this sort, I must repeat and contend, that there is no arguing from such a *fact* to what was *requisite*; or that they used the water contained in these repositories after one invariable method. *What was requisite* positive Law *only* can decide. That the occasions of ceremonial purification were numerous by divine appointment, of such a nature, and occurring with such frequency, that no small quantity of water would be necessary, none can venture to dispute. But on examining the Mosaic Ritual, I apprehend it will be found, that natural impurity being deemed inconsistent with ceremonial purity of the person, there was an abstersion of the flesh or clothes, partially or totally, joined along with that cleansing which is more strictly ceremonial. Baptism as administered under Moses, included what the Apostle calls 1 Pet. iii. 21. *The putting away the*

filth of the flesh. Therefore, to the sprinkling of the Leper who was pronounced ceremonially clean on his being so served ; it was also required, that *he should wash his clothes, and shave off all his hair, and wash himself in or with water that he might be clean.* Levit. xiv. 7, 8. Again : In Numbers, xix. 11. it seems, that the person who had the water of separation sprinkled upon him, *was on the seventh day to purify himself, and wash his clothes, and bathe himself in water.* Tho' that water was put into a vessel along with the ashes of the burnt heifer of purification, it *ceremonially* rendered the person *clean*, notwithstanding a mixture of that kind would serve to render him literally otherwise, in our account. This I consider as strictly ceremonial, because that which in itself considered would naturally defile, produces ritual purity. That purification which devolved upon himself afterwards, would remove every appearance of natural pollution, for it consisted of his washing his clothes and his body, separately in water. By the way it may be observed, that could it be made to appear that the washing prescribed for a person himself to do, was actually performed by his *immerging himself*, it could not be admitted as an argument in this controversy. It would only serve for *se-baptism*, whereas the enquiry here is, what the law requires in baptismal washing administered

ffered by one in behalf of another. It however makes very much against our differing Brethren, that in all these cases where what we understand ordinarily by an act of abstinence may be supposed to take place, it was done by the person himself, the body itself *bare*, as the ablution might be partial or total; the clothes washed separately; and an established regard is observable to decency and conveniency. But, even on this occasion, that there was an immersing the body in the water, no where appears. For *louo*, the verb that is used in connection with Naaman's case, the washing of the Leper, &c. in the Levitical Law, by the Seventy, may of itself be understood alike, either of a *total* or *partial* washing. So Mr. Twogood remarks. In proof of which Dr. Williams bids us consult, Exod. xxx. 18, 20. and v. 19, 21. Gen. xliv. 24, 31. Exod. xxix. 17. 1 Kings, xxii. 38. Job, xxix. 6. Ezekiel, xvi. 4. adding here, 'One might ask, what is the mode of *washing* a new-born child? or is a chariot *plunged* in a pool when it is *washed*? Or when Job says, "I *washed* my steps with butter," is it natural to say he *immersed* them in it †.' If *louo* is used to express the washing of a part, it makes against an application of the subject to the water by immersion, for a *part* may be washed, that is effected by

an application of water to it, when it cannot be *immersed*. If this verb is also used to express total *washing* in the Mosaic Ritual for the sake of putting away the filth of the flesh, of what is it more natural and legal to understand it, than of the *constituent action* of applying water to the subject? Not of the *circumstantial one* of its being *dipped*, and yet not *really washed*? For as a body or clothes may be put into water, and yet neither be at all cleaner for so doing—to make *dipping them* and *washing them*, terms of the same import, is both contradictory to the design of the Law of Moses when prescribing the latter, and to the nature of the essential action also, as the practice of every Washer-woman, a character to whom Mr. B. appeals, abundantly demonstrates. To me it appears there is strong reason to suspect, that *immersion* as practised by the degenerate Jews, was owing to their carelessness, rather than exactness; as if going in and coming out of the water, was sufficient; whereas there are two objections against it from the very requisitions of the Law they were professedly observing. One, that it required a punctual and complete removal of the impurity it enjoined the act of abstersion for. The other arises from the *purity* of the water, which the Apostle, alluding to these cleansings, Heb. x. 22. lays stress upon. If the water wherein they were to wash themselves was

was proper to be preserved in as clean a state as possible, it is not likely that whatever occasion there might be for reservoirs of *pure* water in or near their houses, that they could use them by plunging themselves *totally*, and so *frequently* as they are supposed to have done, without making the *Law of no effect*.—The *passage* from the *Epistle to the Hebrews*, just mentioned, deserves yet more particular notice, for it is evident, that the language of the Apostle is *jewish*, tho' the *meaning* is *spiritual* and becoming one writing of, and under, the *Gospel dispensation*. His words are, *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water*. That the Apostle has recourse to a mode of representation so evidently *jewish*, is no ground for surprise, if we consider his design in this Epistle at large, viz. to state the *Jewish and Christian economy*, by way of comparison, and to establish the preeminence and preference belonging to the latter. The persons who are in a state corresponding to the *spiritual import* of the Text, are unquestionably *genuine believers*. Immediately, in this view, it appears reasonable to understand *hearts* and *bodies*, as distinguished from each other, and said to be *sprinkled* or *washed*, to denote the *extent* of their *sanctification* to their whole man. Dr. Owen who adopts and sanctions this

this opinion writes, ‘The Body is said to be washed from *sins* because they are outward, in opposition to those that are only *inherent* in the mind. And because the *body* is the instrument of the perpetration of them, hence they are called *the deeds of the body*; and the body is defiled by some of them in an especial manner, 1 Cor. vi. Therefore the *pure water* wherewith the body is to be washed, and which is divinely promised [Ezekiel xxxvi. 25. *Then will I SPRINKLE CLEAN WATER upon you, and ye shall be CLEAN : from all your filthiness and from all your idols will I cleanse you.*] is the *assistance* of the sanctifying Spirit by virtue of the sacrifice of Christ †.’ It is observable that, in a passage of this sort where doubtless the Apostle hath in his eye the Baptisms of the Old Testament, and some respect probably to the *one* Baptism under the New, that *sprinkling* should be mentioned in connection with *conscience*. For Peter likewise, when describing Baptism, tells us, ‘It is not the *putting away the filth of the flesh*, but the answer of a good conscience. 1 Peter, Chap. iii. ver. 21. So far as the latter clause in the Text from Paul, may allude to an *actual abstersion* of the body, it is Jewish and repugnant to Christian Baptism, as represented by Peter. Consequently, regarding *baptism*, which we are led to do from these and

† Owen on the Hebrews, abridged by Dr. Williams.

and other passages, as an exhibitory and obligatory sign of universal holiness, or spiritual cleansing; and yet not as a Jewish Ordinance which had *strict abstersion* of the body joined with it; if that be separate from it, the act best becoming the administration of it, to signify spiritual blessings, is that wherein the WATER IS APPLIED TO THE SUBJECT, *not the subject to the water.* The Pædobaptist mode is here sanctioned, if the principle now mentioned is respected as it should be, for, actual abstersion being out of the question, sprinkling is pointed out; best preserves the constituent act of washing; is more *entirely positive*, and as fully serves to represent spiritual cleansing, as *sprinkling* produced *ceremonial*, and was for the time an emblem of *spiritual* also.

The Apostle, in this same Epistle, Chap. ix. 10. insisting on the Jewish dispensation and its appertinences, enumerates among other things, divers washings, or as they may be *literally* rendered, *diaphorous baptisms*.—Scapula in his Lexicon renders the verb *diaphero*, by these Latin words, *differo* i. e. *fero in diversas partes*; *Baptism*, then, according to this account, consisted of more parts or acts than *one*. The only place beside in all the New Testament where the same word occurs, is Rom. xii. 6. *diverse gifts*. *Gifts*, i. e. *prophecy, teaching, ruling, &c.* are spoken of as *diaphorous* in immediate connection with the preceding verse, where

where the *Church* is represented as ONE BODY, under the notion of an individual. They were, tho' of different kinds, and distributed among several members, yet all together *constitutive* of the Church as a *gifted* body.—There were Baptisms of blood, water, &c. of Priests, Levites, and people among the Jews—But where was occasion for the Apostle's using any but the word *baptisms* to express a variety in this way, when for ought that is perceivable, *this* of itself would have served his purpose just as well, as we know *meats and drinks*, the words immediately foregoing, do, though standing alone, without *any adjective* at all. ‘*Meats*; that is, says Dr. Owen, *Things to be eaten, or not eaten, as being clean or unclean*; an account of which is given, *Leviticus xi.* *Leviticus x.* 8. 9. ver. 17, 18. *Chap. xxiii.* may be also respecked.’ If, in *one case*, the use of the *plural number* is sufficient to express such a variety, why not *Baptisms* equally so to express *Baptismal Administrations* in respect of the several things before mentioned? Must not the *word* which the Apostle *prefixes* to *Baptisms*, have some *distinct sense*, or else is it not a *superfluous, needless Epithet*? To what may it more naturally be supposed to relate, than to the *internal frame* of baptismal Administration on the part of the person performing it? It is to be noted that the *property* expressed by the *adjective*, belongs to *every baptism*: consequently,

sequently, if it be interpreted according to the definition already given, it most strongly confirms the avowed principle of this work.

' Paul, when exhorting the church at Ephesus to keep *the unity of the Spirit in the bond of peace*, enforces his exhortation by mentioning a variety of *unities*, among which are the following : *ONE Lord*, *ONE Faith*, *ONE Baptism*. That is, one and the same *Lord* to be obeyed ; one and the same *Faith* to be professed ; one and the same *Baptism* to be administered. On the ground of this apostolic assertion we are, therefore, authorized to conclude ; That the New Testament is equally a stranger to different species of christian *baptism*, as to different species of the christian *Faith*, or different *Lords* of the christian church : and hence the propriety of baptism being mentioned, as an argument for christian unity †. Thus far Mr B—'s assistance is accepted in explaining Eph. Chap. iv. ver. 5. A passage, that, in the strongest manner, pronounces the *baptism* under the Gospel *ONE*. *One*, Ladd, in respect of the water, the element to be used—*One* in respect of the persons administering it, Ministers to whom it is assigned, the commission being expressly against *Se-baptism*—*One*, in respect of all Nations, and so the World at large are put on a level—*One*, in respect of the mode in opposition

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† Defence of Paedobap. Exam, p. 349.

to those adulterating mixtures which prevailed through the degeneracy of the Jewish Church.—But perfectly consonant with the idea of *unity* in all these respects; with the *design* and *strength* of the Apostolic argument, and with the *other parts* of the passage, is the *other* of its being *diaphorous*. **DIAPHOROUS!** not as authorizing *two specifically distinct modes*. In opposing such a construction I join with Mr. B. for *unity*, not the idea of *indifference*, it is obvious, contains the *force* of the argument, so far as it can be supposed to respect the manner of the baptismal performance. Now that the diversity of the mode between us and our opposite Brethren hath been a bone of contention, and an occasion of breaches, facts, *melancholy facts*, evince. Instead of *uniting*, it hath *separated*. Whether therefore we judge from the divisions that have prevailed on this ground, or rather from the language and design of the Apostle, it is likely Paul means to intimate, that the *mode* of Baptismal Administration is *such*, that, if it be performed *scripturally*, it will unite *all*:—there is no such difference as will, or can, infringe upon the *unity* of the Gospel-dispensation, if the actions attending it are duly regarded. The meaning of the term *baptizing*, therefore, cannot extend to the practice of *Baptists* and *Pædobaptists*; *both parties* cannot be *equally* right, pursuing so different a course: and while the difference prevails

prevails that does, there is little ground to suppose the Apostle intended, or to state and urge two such opposite modes as reconcileable to the unity of Gospel-Baptism.

Baptism in the connection of positive Law seems to be a GOVERNING WORD; *louo*, *wash*, to be used in reference to the constituent actions, and the general design of it. In the history of Naaman's case, *tabal* the Hebrew verb, is rendered by *louo* in the Septuagint, tho' ordinarily *bapto* is used by the Seventy in the Mosaic Ritual. Our English version translates it, *wash*. 2 Kings, v. 10. Yet in ver. 14. where Naaman is related to have done according to the Prophet's direction, the Phraseology to express it is, he went down and *dipped*, (SEPTUAGINT, *baptized*) *seven times*. A number that is attached to the very action we are contending for, in the law of Moses concerning the Leprosy. Is it not then a fair inference, that he proceeded after the usual manner of dipping in order to sprinkle the part immediately affected? If he did any thing further, or performed a total ablution, it is natural to refer it to the *order* of the action expressed by *tabal* or *bapto*, in connection with positive Law; and if this is done, an application of water to his body is denoted, and, consequently, the *immersion* of it after the manner of our opponents, is, by no means, either a

natural, necessary, or legal consequence of Naaman's acting according to the saying of the Man of God. The subserviency of the derivative word, *baptize* to *louo*, appears in Ananias's address to Paul, Acts, xxii. 16. *Arise and be baptized and wash away (apolutusai) thy sins.* On which it may be remarked, that if the action correspondent to washing away, as it stands connected with *Sins* in this passage, is preserved in baptizing a person, it must be *naked ablution*, in defiance and violation of *all decency*. To immerge the body at all, is neither necessary nor legal to effect washing: to perform such an act with *apparel upon it*, is repugnant to every idea of *cleansing* it. If baptism is a washing, then the part is *bare*, and inasmuch as a person is to administer baptism for another, *positive Law and Decency*, join to affix it to that part of the human body, which is usually so; and immediately expresses the whole Man, as it consists of soul and body.

To understand the term in our Lord's commission to so large an extent, as it appears to bear in the Mosaic Ritual, where there was a cleansing on the part of the person *himself*, denominated baptism, would be improper and unnatural. *Se-baptism* and *Eterobaptism*, or, what a person did of a baptismal nature respecting *himself*, and what *another* was authorized to do for him.

him, are *very different*: the Mosaic Ritual as far as I can perceive, respected decency and convenience in *both*. It is true, *persons* and *things* underwent baptismal purification; both, however, were *bare*, i. e. *immediately exposed* to the Element. Clothes and Bodies are evidently distinguished, and if washed, whether *totally* or *partially*, were so *separately*. It is equally clear from the same Law, that a partial application of water to a person or thing, was a strict ceremonial act, and produced a clean ceremonial state in respect of the whole. Separating, then, as we are warranted to do, *a putting away the filth of the flesh*, from **CHRISTIAN BAPTISM**—Adhering to the letter and import of Christ's commission, which requires Ministers to baptize *them*, not their *clothes*—Regarding the part bare that has the water applied to it, as under the Law—What construction are we justified in giving the baptismal term in the commission, unless it be agreeable to what we have just observed, that water is to be applied to that part which is usually bare, and which Nature and Scripture jointly make the *Representative* of the *whole Man*.

If private conveniences for baptismal administrations were so *common* among the Jews as some contend for—if the use they made of them was, at least occasionally, by *immerging their bodies* in them—Yet it is not less true, than it is remarkable,

remarkable, when John, the Forerunner of our Lord, makes his appearance as a **BAPTIST**, and the **ELIAS** who was to RESTORE ALL THINGS, he abandons private Baptistories. He betakes himself to a river, and Enon where there were many waters. His Administration was after such a manner as to admit of baptizing *all* who were able to come, whether *strong* or *infirm*, *large* or *small*, *poor* or *rich*, *male* or *female*; and in the presence of whatever number of *spectators* might attend on the occasion. Is it *credible*, that *immersion* of their bodies could be used, under all the natural and adventitious circumstances, which in respect of Sex, Age, Health, Apparel, &c. may be reasonably conceived to have attended such multitudes?

After what hath been before observed, is it not natural to conclude, that John's baptism was accompanied with this *notoriety*, as a contrast to that corruption and mixture which tradition had introduced, and by way of distinguishing between **Se-baptism** and **Eterobaptism**. ‘If John's practice was not *new* or *unprecedented*, it could neither have excited curiosity or jealousy †.’ Looking upon him as the Forerunner of Messiah, it would have been an extraordinary circumstance according to the views and expectations of the Jews, if he had not *baptized*. ‘Nothing, as Mr. Bradbury

† Martin's Letters to Mr. Horsey:

bury remarks, can be more apparent, than that the Jews expected that the person who brought baptism amongst them, must be either the Messiah himself, or one of his Forerunners. This was the question of the Priests and Levites, who came from Jerusalem to ask John, whether he was the Christ, or Elias, or that Prophet. And they that were sent were of the Pharisees, a people diligent to know the law, and jealous to advance it. Therefore they ask him farther, *Why baptizest thou then, if thou be not the Christ, nor Elias, nor the Prophet?* And John in his answer shows us, that though the Jews mistook in a circumstance, yet they were right in their notion. *I knew him not,* says he, *but that he should be manifest to Israel, therefore am I come baptizing with water.* If John's Baptism was new to them, the mode of Administration was at least one thing, which would serve to render it so ; and this appearance it would acquire, from the adulterating mixtures of Jewish tradition, making the law of God of no effect. That John's practice however was agreeable to *divine law*, in distinction from, opposition and preference to *human*, is, if I mistake not, strongly intimated by the reasonings and answer of the Chief Priests and Elders of the people, when our Lord asked them concerning *the baptism of John, Whence was it, from heaven, or of men?* Unable to invalidate John's Baptismal mode

mode on the ground of its *inconsistency* with divine positive law, and conscious of the advantage they would have given our Lord over them, if they spoke out according to the convictions of their own minds, they resolve to decline answering in the affirmative to the *first query*. To degrade his baptism to a level with that which had no higher authority than *human invention*, had been undermining his Prophetical character, and to have signified it, would have entailed the anger and resentment of the people upon themselves ; for all held John to be a Prophet. From all which circumstances, is it not reasonable to conclude, that John's character as a Restorer of all things, bears date and takes its rise from his baptism ; but how he could be thus denominated in reference to that branch of his ministry, but upon the supposition of some *egregious prevailing improprieties* among the Jews, it is out of my power to conceive. Viewing him as a *Reformer* in this case, so far as positive law required he should be, his baptism both from the mode and avowed design of it, became a *very important Æra*. The success attending him in it produced a surprising change in the view of great numbers, sufficiently to excite the dislike, and envy of the Chief Priests, Rulers, to a high degree. It might, on this account as well as others, justly bear the name of the *Baptism of Repentance*;

Repentance; affords a reason why *all* that went to him were, and should be baptized; and shews us how one and all in the very *act* of being baptized, might be said, *virtually* at least, to confess their sins. *To fulfil all Righteousness*, our Lord himself submits to be baptized by John; thus bearing a public Testimony to John's character and work, and at the same time, discountenancing the illegal practices of Tradition, and beginning from the Baptism of his Forerunner to be a PUBLIC FULFILLER of the Law. 'The Jews, previous to the Death of Christ, were under the same obligation to use the old ceremonial purifications after John began to baptize, as they were before he appeared among them†.' While indebted for this observation to Mr. B. I ask is it not true, that *none* of John's Disciples, nor *his own*, came under censure after the Baptism of John, or his own Baptism, for baptismal irregularities while they adhered to their respective Masters. The blame and reproof conveyed in Mark vii. which we have already noticed, appear to have fallen upon those Jews who professedly were enemies to Christ and John. However, at *one time*, ALL THE JEWS were involved in similar Guilt, (see ver. 3. of the last mentioned Chapter,) John's Ministry was efficacious in their restoration at least so far.

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† Booth's Defence, &c. p. 312.

Tho' we read of Baptism being performed by our *Lord's Disciples* both *before* and *after* his ascension ; yet *where*, throughout the sacred Narrative, is it intimated, that what is commonly understood by *Baptistories*, *baptismal Fonts*, &c. in ancient or modern terms, were used ? Not *so much as water* is directly mentioned, except it be in the case of the Eunuch, and of those whom Peter baptized in the house of Cornelius, *Acts*, x. 47. A silence this most *extraordinary* and *unaccountable*, but upon principles directly *opposite* to the practice of our differing Brethren. Where the mode of immersion prevails, we can be at no loss, from facts, to know what is *deemed* and found requisite, relating to *receptacles of water*, *provision of dress*, &c. but neither one or the other are countenanced by Scripture. *Positive Law* no longer sanctioned the use of private conveniences of water, than there was real occasion for them from a partial or total *naked ablution*. Even these, tho' necessary and right while *used lawfully*, are *prostituted* at length to Tradition. The Jewish dispensation is approaching to a close ; divine Providence wonderfully prepares the way of the Lord by sending John in the spirit of Elias, to vindicate, in the adoption and performance of a *peculiar Baptism*, the Law so much violated. *Baptistories* are deserted. *Rivers*, or natural reservoirs of water are repaired to.

Christ

Christ and his Baptism succeed. A more glorious Dispensation than ever existed, at length commences. Our Lord in reference to it, utters HIS ROYAL ORDER, Matth. xxviii. 19. 20, *disciple ye ALL NATIONS, BAPTIZING them in the NAME of the FATHER, and of the SON, and of the HOLY GHOST.* Water is unquestionably the element proper for the Ordinance enjoined. The use of it is confined to *Ministers.* The Apostles waiting for the promise of the Spirit, are baptized by his *coming upon, or being shed on them.* Individuals, Families, great Numbers are said to be baptized, subsequent to this event in the sacred history; and yet, *in all cases,* without a single exception, the immediate performance of the sacred Rite is expressed by the term of the commission, *baptized.*

When Mr. B. observes the question in this controversy properly stated is, ‘what is the meaning of the term?’ He writes justly; and on a survey of this Chapter, what reply must be made? One unfavorable to his professed views and practice as a Baptist. An application of the water to the subject, by a partial dipping on the part of the Administrator, has been at least attempted to be proved, as part of its *legal meaning*, and best agreeing to the constituent action requisite for washing *person or thing.* The phrase *baptizing them* in the commission, as ad-

dressed to the Apostles in respect of the Nations, must, it is presumed, contain the *leading constituent actions* necessary to administration, or otherwise it is not *full* and *determinate*. These first Ministers, it is well known, were men whose *natural capacities* rose not above the ordinary rate; the *classical use* of the term, for which Mr. B. so much pleads and lays so much stress upon, was what *poor illerate fishermen* could not be supposed to be very conversant about: the *utmost* to be expected from such would be an acquaintance with, or reference to the *Septuagint*, or *original Hebrew*, of the Old Testament. And whether a Jew, unbiassed by Tradition, and repairing to those sources for due information, would not have considered the baptismal term directive of an application of *water* to the *subject*, rather than of the *subject* to the *water*, is left with the impartial Reader to judge, after a perusal of the preceding pages. Distinguishing between what devolved upon a person *himself* when performing any part of Ritual purification, and that which the Law prescribed for *another* to perform on his behalf, must not the phrase, *baptizing them*, as it marks out *ministerial duty*, correspond to the *strictly ceremonial or positive Act* of baptizing in the latter case? The *persons*, not their *clothes*, being as to both ordinances, baptizing and preaching, *immediately concerned*; and as in respect of the latter, there

there can be no doubt *which part* of the human frame is immediately intended; is it not natural to consider the *former* terminating on the *same*, when no *distinction or difference* is *expressed*? If Baptismal Administration proceeds upon the principle of a person previously dipping himself partially in order to communicate the water to the subject, what other action for the last mentioned purpose, can we conceive *warranted* by *POSITIVE LAW*, if not *sprinkling or pouring*? These are the only terminating acts perceivable in the Mosaic Ritual, or Scripture at large. Not *modes specifically distinct*, like those which are set up in competition and opposition between us and our differing Brethren. *Both*, equally and naturally proceeding from the same *previous primary act of dipping* on the part of the Administrator. *Both*, sanctioned by the language of promises, and the significance of certain actions or appearances, *Acts*, ii. *Both*, declared alike adapted to the purposes intended, and coinciding with the same state as to the *baptizer* and *baptized* in connection with the *water*. *Isaiah xliv. 3. lvii. 15. Ezek. xxxvi. 25—27.* *Both*, consonant to that idea of unity which is affixed to *baptism under the Gospel*. *Both*, uniting in a greater or less degree, every time the ordinance is administered after the Pædobaptist mode.

Impressed with these considerations, I conclude this Chapter, with submitting to the Reader what Dr. Owen observes in his exposition on the Hebrews, Chap. ix. ver. 18—22. ‘This rite or way of *sprinkling* was chosen of God as an expressive *sign* of the communication of covenant benefits to the sprinkled; hence the communicating of the benefits of Christ’s Death for sanctification is called ‘the sprinkling of his Blood,’ 1 Peter, i. 2. And our Apostle compriseth all the effects of it to that end under the name of ‘the blood of sprinkling.’ Chap. xii. 24. And I fear that those who have used the expression with some *contempt* when applied to the sign of communicating the benefits of Christ’s Death in *Baptism* have not observed a due reverence of holy things; for this symbol of *sprinkling* was that which God himself appointed as a meet token of the communication of covenant mercy, that is, of **MIS GRACE IN CHRIST JESUS to our Souls.**’



C H A P. III.

On the Meaning and Use of certain Prepositions in this Controversy.

ALL allow, what none without egregious ignorance and effrontery can deny, that the *Greek particles* interspersed among the Historic Narrative of New Testament Baptisms, are capable of various renderings*. From this acknowledged diversity of signification, may it not be presumed that the baptismal term should have and really hath a *complete independent sense*, without them? Of this it undoubtedly is in possession as much as it can be, if understood agreeably to the preceding Chapter. However true it may be 'that prepositions have no small influence in determining the meaning of words, and in many cases are quite decisive †; yet, in regard to

* Almost every piece on the Mode of Baptism, containing a larger or smaller account of the various renderings of the Greek prepositions occurring in this Controversy, it is deemed needless to particularize them here. Among other Publications, the Reader is referred for information on this Branch of the Subject to Dr. Addington's Christian Minister's Reasons for baptizing Infants, &c: and to Dr. Williams's Antipædobaptism; vol. 2. Chap. iv.

† Antipædobapt. Exam. vol. 2. p. 558

Booth's Defence, &c, p. 257, 268,

to a term like that in question, is it not apparent that it becomes equivocal and indeterminate, just in proportion as these particles are admitted, or supposed to decide its import ?

That *eis* and *ek* in certain connections must be construed *to* and *from* Nobody ever denied' is the language of Mr. B—'s pen †. Wherefore it follows that, if there is no necessity for rendering these prepositions *into* and *out of*, which they are made to bear in our English version, from the baptismal word with which they may be immediately, or more indirectly connected, we are at liberty to translate them *otherwise*.

Whether, therefore, we affix to the controverted term, the acceptation given it in the preceding pages, or even *That* of our *Opponents*, where is the necessity arising from the connection for directly and exclusively translating, Matth. iii. 6. and any passage of a similar construction, thus; *And were baptized of him INTO Jordan?* Who can avoid perceiving that, if the phrases *baptizing them*, and *immerging them*, are strictly synonymous, it is *superfluous* rather than necessary to render the preposition *into*. And as *eis* will admit of other acceptations, among which *at* is one, some such sense seems best, even on Mr. B—'s principles of reasoning. Thus the *force* of the enacting term will remain undiminished by

† Pædobap, Exam, vol, 2 p, 507,

by the subsequent preposition ; his *own* tenet is sufficiently secure if he can make it appear that they whom John baptized were *immerged* AT Jordan ; and thereby room is left for *circumstantial* reasons as well as *other*, on the account of which Jordan is mentioned : whereas, according to the sentiment of our Baptist-Brethren, and, indeed, to make it answer their purpose, the Historian must be supposed to relate things after the manner he does, as if the *River* was not necessary for the sake of *any thing* but the *Ordinance*. This however, *all circumstances considered*, could not be the case.

If *into* be insisted upon as the immediately proper and exclusive rendering of *eis* in the Narrative of Baptismal Administrations, the *impropriety* thereof in some passages where it is found along with the baptismal verb, is surely an *objection* to it. Because, substituting for the latter, *immerging*, alias, *putting into*, or such like phraseology, will they not run after this manner ? *And were baptized, immerged, i. e. put INTO, of or under him, INTO Jordan.* Matth. iii. 16. This single specimen is, if I mistake not, sufficient to shew that *impropriety* and *redundancy* of diction, are requisite to support the tenet we oppose, if such phraseology is recurred to in point of argument. Other Texts, such as John, vi. 17. Mark, xvi. 5. are ill adapted, for the same reason, to

answer Mr. B—'s design in quoting them. To render *eis* by *into*, as it is situated between *Ship* and *Sepulchre* on the one hand, and the participles *embantes* or *eiselthousai* on the other in the Scriptures just mentioned, is subjecting the whole of each to the following awkward and inconsistent appearance. *And entering, or GOING INTO, INTO (properly, AT) the Ship. Entering, alias, GOING INTO, INTO (properly, AT) the Sepulchre.* While the compound words denote entrance, the preposition *eis* in this connection must be equivalent to *at*.

' The form of expression adopted by Evangelists and Apostles, is always, if I mistake not, says Mr. B. baptizing *in* or *into* something ‡.' If this remark is *just* (and that it is *altogether otherwise*, I am not disposed to think) it remains to inquire whether Mr. B—'s side of the question hath recourse to *proper* or *undue* means in opposing a conclusion favorable to the Pædobaptist mode on such a ground ? Or, whether they are justifiable in *engrossing* such an idea to the support of their own peculiar sentiment, from those parts of the sacred narrative where *en* and *eis* are used ? Is it very agreeable to the 'noble sente and masculine diction of inspiration,' to express the succeeding texts as Mr. B. gives them to us ? *Know ye not that so many of us as were*

IMMERSED

‡ Pædobap. Exam. vol. 1, p. 88, Defence, &c. p. 260.

IMMERSED (PUT INTO) INTO Jesus Christ,
were IMMERSED (PUT INTO) INTO his Death ?
As many of us as have been IMMERSED (PUT INTO)
INTO Christ, have PUT ON Christ. Therefore we are
buried by IMMERSION (PUTTING INTO) INTO death.'
' And hence, he goes on to observe, it appears,
that the word *baptize* is connected with such par-
ticles (*en* and *eis*) as forbid our concluding that
either *wash*, *pour* or *sprinkling* is a proper sub-
stitute for it.' Granting this remark as to the
two last terms, I beg leave to add, *Equally improper*
is DIPPING OF ITSELF. Let either the original
word be retained, or a sense agreeable to such
a complex action as that of *dipping in order to*
sprinkle, be given it in the passages where it is
found ; and there is not one of them but will
make a better figure than by considering it a *sin-
gle action*, whether *immersion of the subject* on the
part of our Opponents, or *sprinkling* on the side
of Pædobaptists, be supposed.

After the afore-mentioned observation relating
to baptizing *in* or *into* something, as the form
of expression adopted by Evangelists and Apostles,
Mr. B. subjoins by way of illustrating and
confirming it : ' Thus, for example, *en* or *eis*
IN OR INTO Jordan. Matth. iii. 6. Mark, i.
9. *en*, *IN water, IN Enon, IN the Holy Spirit,*
Matth. iii. 11. John, iii. 23. Mark, i. 9.' On
this representation of the *particles*, to every

thinking Reader it will occur, that an exhibition of them in a *separate detached state* from the passages whereof they are a part, should be received with *caution*. Matth. iii. 6. and Mark, i. 9. in the above list of *examples*, tho' *short* are *comprehensive*. The *Subject* of the Ordinance, the *Action* in administering it, the *Agent* performing it, the *Element* itself, are *all* noticed. Doubtless these have a *bearing* one towards another; and therefore it is proper that, whatever argument is sought from the parts *taken separately*, it should be compared and examined by a reference to the *whole*. Proceeding upon this plan, let it be remembered that *into* or *immerge*, if made to express the *state* of the *subjects* of the Ordinance, produces *superfluity of language*—both with respect to the preposition *eis*, and the other, *upo*, *of* or *under* him. The Tautology is not less glaring and preposterous than the following Version : *Then went out to him JERUSALEM, and all JUDEA, and ALL THE REGION round about Jordan, and were PUT INTO UNDER him INTO Jordan.* Besides what has been urged in the preceding Chapter for a different sense of the baptismal term, let us see how the passage immediately before us harmonizes with it. Admitting, then, that it means a *complex circuitous action* on the part of the Administrator, the phrase, *baptized of him*, takes in the *initial act* of John dipping *into* the water of the

WHOLE RIVER, and the terminating *act as well*, by an application of the water to the subject. That this is all that *into* necessarily intends connected with baptismal or ordinary washing, I must beg leave to affirm, because to such a performance it is not *essential* that person or thing be immediately *dipped into* the water, but that the *Washer* partially dips into, and so applies the element to *either*. *INTO*, in connection with the express baptism of positive Law, appears to me to be exactly the same. Taking into account the *latitude* of the baptismal action on the part of the Administrator, and the *design* also of the mode, namely, to produce a *junction* between the water and the candidate, *into* well agrees, as a meaning of the Greek preposition *eis* subordinate to *at*, tho' the Ordinance was administered according to the Pædobaptist-plan. *Upo*, the other particle, translated *of*, rather, *under* in the Historic passage alluded to, comports with the terminating act on the part of John, which in this case would be *sprinkling*. It likewise accords to the idea of the *baptizer* and *baptized* being to some convenient degree *separate*, as was certainly the case when the subject was ultimately affected by the action expressed by the primitive word, *bapto*, in the Mosaic Ritual. On the contrary a *junction* of the *Administrator* and the *Baptized*, so often as our opponents practise immersion, necessarily

necessarily takes place by *one laying hold of the other*. The like must have happened if the mode John used was not dissimilar : but *why* there should be occasion for, or *where* the propriety of, doing that which was not done under the direction of the primitive term *immediately*, is what I have yet to learn. Inasmuch then, as *under* jointly with *into*, serve to overload the sacred narrative with *impropriety* and *superfluity*, I only add, the *action* we contend for, restores propriety and precision to the use and signification of both particles.

As yet we have not done with the examples Mr. B. produces of baptizing *into something*. For he enlarges the paragraph whence the former quotations were taken, by the following addition : ‘ *Eis, into the Name of the Father—into the Name of Paul—into my own Name—into what were ye baptized?—into John’s Baptism—into his Death.*’—Now if these expressions refer to the *end* or *obligation* of the Ordinance, which I imagine must be granted—If an argument for the *mode* be deducible hence, and it be insisted upon that the *immerging the subject* is the proper correspondent action, is it not *irregular* to list the baptized party *out of the water*? As *immerging* expresses *obligation*, *emerging* being a contrary action, counteracts and weakens the symbolic force of the other ; and the Administrator *himself* is

is chargeable as an *Accessary* to it, because of the part he takes therein. By putting him down, he contributes to his *putting on CHRIST*; by raising him up to *put him off*, when as yet the Administration is supposed not to be completely over. Surely the advantage here is on the side of the *Pædobaptist*; he applies the water to the subject, leaves him in the state of wetness consequent on the Administration, and thus expresses the *permanency* of that obligation, of which a baptized person can never divest himself. He affords him at least an opportunity of holding forth in his life, a behaviour suitable to the sacred rite. But how this is to be enjoyed on the principles Mr. B. avows in relation to positive institutes, the baptismal term, and *consistency* of conduct withal, I am not able to discover.

To proceed: Nothing in the story of the Eunuch, Acts, viii. tho' his 'Baptism is perhaps more circumstantially related than that of any other†,' offers itself to oblige us to depart from the remarks which have been made, either concerning the baptismal term, or the prepositions used along with it. As *He* and *Philip* go on their way, *kata odon*, or on the main road, they come to, *epi*, that is according to Mr. B. THEY APPROACH, A CERTAIN WATER. At this juncture, the former exclaims See, Water! Language this, strongly indicating

† Pædobap. Exam; vol. 2. p. 508., ¶ Ditto vol 1. p. 243.

indicating it to be the *first* they came to, and not so *large* as to be seen at *any great distance*. So soon as his eye discerned it, his tongue spoke of it; and as the Travellers are admitted to be *near* it, this circumstance, together with the language *Ti U dor*, by which it is denominated, are rather calculated to produce a diminutive idea of its quantity than the contrary. As One not very apprehensive, at least apparently, that *depth* was material, he no sooner espies it, than taking it for granted there was *water* enough to serve for the baptismal purpose, he asks, *what doth hinder me to be baptized?* No *objection*, no *suspension*, is so much as insinuated by Philip, on account of *shallowness* of water. But still moving onward, the Chariot is at length commanded to stop. Let Mr. B. go on: ‘ Does [the inspired Historian] describe them as alighting from the chariot, and as *using* the water? His words are, *They went down both INTO the water* †.’ What but the love of hypothesis can hinder this Author from perceiving, that while the verb, *katabefan*, as he understands it, is expressive of *their act of alighting*, and so relates to the *Chariot* which they left, the preposition *eis*, primarily and most naturally signifies *towards*, which is one among other acceptations it hath elsewhere. Acts, xxviii. 14. So that there is no necessity without begging the

† Pædobap. Exam, vol 2. p, 507:

the question, or taking it for granted that the Baptismal Action required their entrance within the edge of the water, to consider it denoting their *going in* at all. Verse 39, is alledged where we read of their coming, *ek, out of* the water. But, supposing without granting, they were actually *in* the water, yet as the act of Administration is represented separate and distinct, verse 38, there is no ground for saying, *Philip DIPPED the Eunuch*, without taking as great a jump as from *it may be so* to *it must be so*; alluding to the idea and language of an Author whom Mr. B. quotes. Whereas Matthew employs *apo* to express a similar circumstance respecting our Lord, Chap. iii. verse 16, Luke here uses *ek*. And as to this preposition, Dr. Addington can inform us, ‘*Out of*, is so far from being its *invariable* signification that it signifies no more than *from*, in a variety of passages in the New Testament. Thus John ix. 1. 2 Cor. v. 1. Rev. iii. 10. &c.’ ‘Of the other, *apo*, says the same Author, Every one that knows any thing of the Greek language, and has read his Greek Testament with the least attention, must have met with *scores* of passages in which it signifies no more than *from*. Matth. iii. 7. v. 42. xi. 25. xxviii. 2. &c.’

Besides : as the afore-mentioned verb *katabefan*, verse 38, means their *alighting* in regard of the Chariot, *anabefan* rendered *They came up*,

points out naturally their return *to it*. Here it was, as it should seem, that the Eunuch was deprived of his good companion and valuable instructor. While our Opponents would make us believe the *wet state* of the subject, by making the prepositions *apo* and *ek* equivalent to *out of*, the Scriptures where they are introduced, lead us to conceive of the Baptized in a fit state to GO UP TO A WILDERNESS, Matth. iii. 16; or TO ASCEND A CHARIOT, as in the case before us. So that upon the whole, the Phraseology of Luke and the Evangelists, including the principal verb, prepositions, &c. being naturally and scripturally interpreted, makes directly to our purpose. And, along with Mr. B. we should be glad, in turn, of information what other Greek language the sacred Historians could have used to convey such ideas with greater precision.

Enough I think has been advanced to justify asking the following question. *Why may not the Baptismal term be suffered to decide the import of the prepositions in connection with it, rather than be indebted to them for its own signification?* Especially if, as Mr. B. observes, The true statement of the question is, *What is the meaning of the BAPTISMAL TERM?* Inasmuch as the prepositions are unquestionably capable of various renderings, and

and so are certainly *accommodating*; *why*, as the Baptismal word includes in it the *action* and the *end*, which Mr. B. says are things distinct, & may it not be welcome, by virtue of its INDEPENDENT SENSE, to a variation so convenient to itself, and not inconsistent with the meaning of the particles themselves. If the Author should be thought successful in establishing the complex *action* attributed to it in this work; then, these particles as sustaining a *latitude* of construction, are most proper to follow it; because admitting of a more general and subordinate signification, they better suit the purpose of the Historian considered AT LARGE.

† Booth's Defence, &c, p. 265.



C H A P. IV.

Containing an Examination of Passages of Scripture where Allusions to Immersion of the Subject are supposed.

‘**A**NALOGY between signs and things signified is necessary†.’ Upon this principle along with several passages of Scripture, Mr. B. is of opinion, that *immersion of the subject* is clearly a *scriptural mode* of baptizing; and produces several Pædobaptist writers in support of the same sentiment. Previous to noticing the *allusive and metaphorical use* of the Baptismal term in the New Testament, it will be proper to lay before the Reader some extracts from Mr. B.—’s writings, which are pertinent to this branch of our inquiry. ‘ I am far from thinking, he writes, that the *allusive sense* of a word should be the RULE of interpreting the same expression in a *positive divine Law*’—‘ All pertinent Metaphors have a literal and proper sense for their foundation ‡.’ ‘ Were it granted that the word Baptize under consideration is frequently used by *Greek Classics* and by the *sacred Writers* in a *general sense* it would not necessarily

* Booth’s Pædobap. Exam: Index, p 32, &c. ‡ Ibid. vol 1 p. 90.

necessarily follow that it is in the *Baptismal Statute* a generic term †.' Again : ' There are few terms in any language, that are not occasionally used in a *lax meaning*—a meaning different from their native, obvious, and ordinary acceptation. Were we at liberty to interpret the grand enacting terms of a divine Law, according to an occasional and singular use of terms in some passages of Scripture we might easily model any institution or precept of Christ agreeably to our own inclination ‡.' *Excellent observations!* to which the Author of this work fully accedes ; and, at the same time thinks, they in no small degree will serve the cause he has espoused.

One thing here occurs as deserving of particular remark. The *Action* on the part of the Baptizer required by the Baptismal term, be its signification what it may, must be the *basis* of *analogical representation* in Scripture. I conceive it to be *irregular* and *unjustifiable* to reason on such an occasion, after a *retrograde* manner, from the *state* of the Baptized to the *action* of the Minister ; on the contrary, that we are to proceed from the *latter* to the *former*. The immediate inquiry in all passages where the verb occurs, whether actively or passively, is in my judgment this, *What was done by the ADMINISTRATOR?* For, strictly speaking, the baptized state of the subject depends

[†] Boo h's defence, p 287: [‡] Ditto, &c, p 347

depends upon the action of the Minister, *not* the Minister's action upon the baptized state of the subject. The *same clue*, I apprehend, should be followed in *allusive*, as historical passages. If along with this, we avail ourselves of such ground to go upon, as the *Chapter*, context, or evident design of the sacred writer affords us, we may at length reach *the true, the Scriptural analogy*. That these are unexceptionable media of discovering and tracing the Analogical use of the Baptismal term, I cannot helping thinking ; and if they are, the passages usually produced against Pædobaptists as *allusively establishing the immersion of the subject*, instead of being formidable are just the reverse.

These things premised and adhered to, I go on to state in *what point of view* it appears to me, we are to understand those two famous parallel passages, Rom. vi. 4. Col. ii. 12. The *action* and the *end* are distinguishable according to Mr. B. A question, therefore, naturally arises here : whether does the Apostle refer to *both*, or if not, to *which* ; as he doubtless does to one or other ? Whether to *one*, or *both* promiscuously, the Pædobaptist has no occasion to shrink from an impartial investigation of these texts. What was observed at the outset of this work should be here recollected, viz. That our Lord issued the commission,

commission, Matth. xxviii. 19. after, and in consequence of his resurrection, and that, therefore, with great propriety and significance, Baptism, in several parts of Scripture where it is most explicity mentioned, is connected with that great event *. This is the case with respect to the two passages under consideration. Here then I would commence the *Querist*, subjoining such remarks as the *nature, matter, and design* of the *context* seem to warrant. Has it been noticed so much as it should be, that when Christ is spoken of as rising *from the DEAD*, it is a very different Phraseology, and admits a very different construction from the expression, a *Resurrection from DEATH*? The Dead left in their Graves, are *opposed* to CHRIST under the notion of resuming Life. Again: are CHRIST's Death, Burial and Resurrection linked together with Baptism? Yes; and with evident marks of *peculiarity* from *first* to *last*. Hence the Apostle adopts the expressive language of ' *baptized into HIS Death*', verse 3. and the same *appropriating relative* is manifestly to be carried to the succeeding clauses.—Is it inquired under what *peculiar view* of CHRIST's Death the Apostle enlarges? We are at no loss for a direct reply: partly, from verse 10. *In that he died, he died unto Sin, but in that he liveth, he liveth unto God.* Partly, from the Apostle's advice, verse the 11.

Likewise

* P. 13. of this Work.

Likewise reckon ye also yourselves to be indeed DEAD UNTO SIN ; but ALIVE UNTO GOD, through our Lord Jesus Christ. Putting these things together, and duly weighing them, is it not obvious that the Death, Burial, and Resurrection of Christ are here exhibited in opposition to his LIFE BEFORE he died. Tho' the HOLY ONE in whom was no Sin, He might be said, as our Surety to live unto Sin, i. e. under *special obligation* to obedience and suffering during that period. From that however, He obtained a release by dying to it on the Cross, and to this he bore his testimony when He exclaimed, just before he gave up the Ghost, *It is finished.* Verse 7, contains an Axiom, applicable in a sense both to *Christ* and his people. *He that is dead, is freed from Sin.* While this is undoubtedly mentioned with reference to the Death of the former as well as the latter, the scope of the place leads us to consider *Death*, in regard of both, as a BENEFIT. Tho' in one view the Death and Burial of the Redeemer were circumstances of deep humiliation, yet as they were the boundaries of a prior state to which he should never relapse ; so they were in reality securities from it. By his Death he becomes removed as it were one step from it ; still further by his Burial, and, to complete the whole, most of all by his Resurrection from the Dead.—**FROM THE DEAD** remaining under the power

power of Death, who are *contrasted* with Christ ; and agreeable to the general analogy of the Apostle's representation, are compared with persons *dead in trespasses and sins*. With this view of Christ's Death accord the *nature, extent, and permanency* of the blessing which **BAPTISM HOLDS FORTH, and seals to the genuine Christian**, consisting of a Death unto Sin and a Life unto righteousness.

A due attention to this statement, which I believe to be accurate, will help us to discover *defects* in point of proper analogy between it and an immersing of the subject in Baptism. For, agreeably to this, the *water* represents a **GRAVE** ; *immersion into it* a **DEATH IN SIN** ; and *emersion* a **life unto righteousness**. Whereas the water *directly* exhibits *only BLESSING*, and the use of it a **BLESSED CONDITION**. It is applied in reference to a Death *unto* (not, *in*) Sin, and *spiritual life* **ALONG** with it. These meet in one and the same person, at the same time ; belonging to the self-same state. If the mode of Administration harmonizes with this account, is it not fit that the terminating *act* on the part of the Administrator, should be the single one where the *similitude* refers ? That the posture of the baptized party should be such in reference to that act of Administration, which, circumstances considered, will *unite* a Death, Burial, Resurrection, and all

these under the idea of a benefit? If the *order* and *manner* after which the Apostle treats this subject be examined with the *mode*, and the *sense* affixed to the *distinct actions* of it by our Opponents, it will if I mistake not be difficult indeed to reconcile them. The Apostle begins with this question, *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his Death?* He abides by this idea, and accordingly uses it in the succeeding clause, *Therefore we are buried with him, BY BAPTISM INTO DEATH.* A person being *first* dead and *then* buried, it is plain this representation as it respects death, must relate to the *posture* of the subject in connection with the Administrator as *about to perform* the baptismal action. If so, our Pædobaptist Brethren must grant *that*, even upon their own plan, to be *erect*, or something equivalent. Now, adverting to the phrase on which such stress is laid, *Buried with him by Baptism into Death*, what idea are we to form of the posture of the Baptized under the entire act of Baptismal Administration, unless it be that he is in that *identical posture BURIED*, in which he is considered as *BAPTIZED, into Death?* Is it not a legitimate inference, that immersion of the subject is not necessary, but involves in it **a** contradiction on the face of the Apostolic statement? Understanding the baptismal action to be a circuitous one of *taking up* water to *put upon*,
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we have the *constituent terminating action of burial*, while the posture and appearance of the candidate in reference to and under it, are strikingly characteristic at once of death, life, and condition for action. It appears to me, there is no posture on the part of the subject, which will unite so consistently the ideas of Death, Burial and Resurrection, according to the matter and design of the passages in question, as the Pædobaptist mode. No action on the part of the Administrator so well, and timely interposed to unite them, as that. None, either in respect of *action*, *posture* or *end*, to which the following address will better apply. *If we have been PLANTED together in the likeness of his (Christ's) Death, we shall be also of his Resurrection. Buried with him in Baptism wherein also ye are raised with him.* It is true the face of a person is the part immediately sprinkled by an officiating Pædobaptist; but it is done *expressly* under the idea of that part being a representative of the whole person. An act of this kind sacramentally considered, may as well be denominated a burial by Baptism into Death, as *circumcision* is at least, implicitly made to denote the *cutting off of the body of the Sins of the flesh*, though that Jewish Rite was the excision of but a small part. The Baptism of the Spirit related Acts ii. as we have had occasion to remark before, agrees to this.

Unless we associate with the action of a Minister in using the elements of the Lord's Supper, certain ideas that *positive authority* attaches to it, it would not answer its known end as a *memorial* of his Death: no more I conceive is requisite respecting the mode we espouse, to discern a sufficient and striking analogy. Thus considering things, I cannot but regard as frivolous and ill-founded, the following question and remark of Mr. B. ‘ What *figure*, what *resemblance* is there of a Death, a Burial, and a Resurrection, in sprinkling a few drops of water on the face of a person? or, if there be any similitude between the act and the things intended, it is of that kind which DR. ADDINGTON himself describes, when he says ; A strong imagination, or a prejudiced mind, may find an object, and then point out a resemblance in many particulars ; but no Reader of judgement and caution will strain so obscure an allusion †.’ Is it then conceded, that with the aid of a strong imagination and a prejudiced mind, a resemblance may be pointed out in *many particulars*? It is also to be remembered, that a *strong imagination*, where Scripture authorizes the exercise of it, as it does in the Lord's Supper, &c. as well as here, is no *just objection*; nor is it any proof of a prejudiced mind, but of one willing to be guided by the Spirit and Word of God.

Not

* *Pædobap. Exam.* vol. 1. p. 181.

Not only may it be objected to making the analogy lie between the Baptismal Burial, and immersing the subject under water, that the Apollie's analogical representation seems to require us to regard the person erect as to a state of Death, before he and the water come in contact ; but, likewise, the single action of immersing the subject comes not up to a *strict similitude* of burying a person. For laying a corpse in the grave is but circumstantial, and to make this as the action of the Baptizer, the *point* where the likeness principally rests, is to overlook **PUTTING ON**, which is *essential* in every manner of Burial. Shall it be urged, The Water flows over and covers the person baptized ? True ; but, in this case, the act of the Administrator in putting down is made to express the very different and essential act of putting something on the subject ; or else the water, and that *consequentially too, not the* Administrator, performs the *essential part.*

The Baptismal Ordinance is again mentioned along with the Resurrection of Jesus Christ, 1 Peter, iii. 21. as a token and mean of Salvation. One would be apt to think, that the *destructive* property of the water at the deluge arising from its *overwhelming* ; a mode inseparably connected with the latter, would scarcely be sought here, where Baptism is exhibited as a *saving* Ordinance. Indeed, so remote from any such idea is it, that
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the inspired Writer, defining Baptism from the end of it, states it in the very body of this account to be, *Not the putting away the filth of the flesh, but the answer, or stipulation, of a good conscience.*—*Not the putting away the filth of the flesh!* True: but if it was so, the natural and legal way of administering it would be the application of the water to the subject, and rubbing him: but according to this parenthesis, it does not amount to any thing like strict abstersion. The other part of the Apostle's account is, '*It is the answer, or stipulation, of a good conscience,*' with which Heb. x. 22. unites the symbolic action of *sprinkling*, as before observed.—To me it appears that the passage before us, warrants us to consider it after the following manner. In the days of Noah, while the Ark was preparing, wherein few, that is, eight souls were saved, *dia by or through* water. By which ELEMENT (water being the immediate antecedent to the pronoun relative) us who are an ANTITYPE, to Noah, &c. *Baptism saaveth*, by the Resurrection of JESUS CHRIST. The little World in the Ark (which latter as lifted up was a type of Christ risen) were under a special dispensation of Mercy. Baptism, as it implies the use of a little water under the gospel, is as auspicious to those partaking of it, as that element was to the inhabitants of the Ark, so far as they were immediately benefitted by it. Under a view of it

it as *overwhelming*, it was a flood of *vengeance*; the *Ark* was, consequently, their *assylum* from it. Baptism by the very act of Administration, and the *posture* of the subject, exempts us from every similitude of that *deluge* in which all flesh, (those in the *Ark* excepted,) *perished*. To one part of the analogical representation it agrees to be *above* the water; to another, to be *under*; and along with both, to be so in such a manner as to exhibit a *state* of *composure* and *safety*. The small quantity of water which could be immediately baptismal to the subjects in the *Ark*; their situation in reference to the water *beneath* and *above* them, will surely well comport, if we annex hereunto the idea of a *Baptizer*, *with these inferences*—That where a great deal of water may be adjacent, very little will serve for Baptism;—That an application of water, as opposed to immersing of the subject, is the legitimate and antitypical administering act, whether we respect the water *below* or *above*;—That it is most natural to consider the baptized parties in a state lifted up, erect, or tantamount, in order to their undergoing it, because the Baptism of the *Ark* commenced with that Vessel and those in it being *elevated*;—and finally, that baptizing in respect of the water below and that above the *Ark*, typifies and justifies the use of water, by taking of it and casting it upon the candidate.

Another

Another passage where Baptism is used *alluvially*, is 1 Cor. x. 2. If the question is asked, which is pertinent in every such case, viz. *who baptized the Israelites?* The reply, as far as the passage will help us to it, must be such as to make the *agent* and the *element ONE*; that is to say, *The cloud and the sea baptized them.* But, while it is a fact that the cloud was *over* them, and did in their journey rain a plentiful rain upon them; and the sea was gathered into heaps on each side of them, what conclusions follow, unless such as these? Persons may be baptized *on dry land*, which the mode of our Opponents renders *impossible*. A Baptizer and the baptized, consistently and conveniently enough with the performance of the rite may be *separate* from each other. Whatever quantity was near to them, yet the Israelites having in reality no more water in contact with their persons, than what the cloud and the sea *shed on them*, the taking of a little water out of more and imparting it to the subject, agreeable to the Pædobaptist mode, is analogous to this symbolic representation. An erect attitude in respect of Adults, and a similar one to that of the Israelitish Infants in arms, are *equally admissible* and *convenient* for a complete performance of the Baptismal action on the part of the administrator. In respect of accidental and general circumstances, such as the passing of the

the Israelites through the midst of the Sea or its Channel on dry land, persons may *seem* to be *immerged* when in reality they are *not*, and that their Baptism depends upon something more *specific*. To say, this body of people were *as it were* dipped, goes but a little way in proof of the Antipedobaptist mode, or to put an issue to this controversy, unless they *really were*. For, viewing the Nations as an *aggregate body, sprinkled only, and at once de jure, in our Lord's commission*, the water requisite for such an Administration, its neighbouring situation, and the casting of it upon them, would give *such* a transaction an *appearance* to the eye of a spectator, of their being *as it were immerged*, when in fact the action of the Minister and their state would be *very different*.

Whatever be intended by Luke, xii. 50—*I have a baptism to be baptized with, and how am I straightened till it be accomplished*—the allusion is unquestionably to *Etero-baptism*, not *Se-baptism*. If our Lord's language has a reference to the scene of his sufferings, the question again occurs, *Who where the ADMINISTRATING PARTIES? And What was their PROCEDURE? Did they DIP him?* No: *passively* the glorious Sufferer stood, and laid himself open to all that Heaven, Earth, and Hell could inflict upon him. The lacerating Scourge, the rending Thorns, the penetrating Nails and

Spear, instruments of Jewish and Roman cruelty, made way for an effusion of vital Blood from a thousand opening veins. The sacrifices of the Law were accompanied with a baptismal use of Blood ; and in this circumstance, perhaps, lie the ground of the Metaphor, and the propriety of maintaining it by a correspondent mode of action.

That our Pædobaptist Writers are chargeable with *inadvertency* in their analogical representations, and more generous than they had *any right* to be by conceding to our Opponents on that ground, the *propriety* of their *distinguishing* mode, appears, if I mistake not, from several quotations Mr. B. gives us out of their Writings. What short of inadvertency is it, to make the passage of the Israelites through the Sea an *image* of DEATH *destructively* considered, when it is as clear as the Sun shining at Midday, that it was *directly* a *way of escape* from Death all along from shore to shore ? What is it but to confound after a *very improper manner*, the CURSE and the BLESSING together, when the *waters* of Baptism are made to exhibit the *tremendous Abyss* of divine justice ? Nothing but what is *beneficial and salutary* is *immediately* exhibited by the Ordinance ; and surely Rom. vi. 4. Coloss. ii. 12. passages we have already noticed, set forth the Death, Burial, and Resurrection of Christ, *alluding* to baptism, under the *same idea*. Does it not deserve the censure

censure of being *inaccurate* to state, as one of these Writers does, that the Israelites ‘tho’ baptized in the cloud and the sea were NEITHER IMMERGED in the one, nor wetted by the other,’ and yet derive from their *position at large* an argument for using a *good deal* of water? Whereas, whether we consider the baptism of Noah in the Ark, or of the Israelites, *en, in, with, by* the cloud and the sea, either the drops descending from the cloud, (confessedly, water) or from the sea in their passage must pass for nothing, or the conclusion is according to such a statement, there may be much water lying contiguous to persons baptized, and themselves put into the latter state without *any* application of water at all. How curious the idea, and how very recommendatory of the Baptist mode, when plunging and drowning are made convertible terms thus: ‘As *plunging* may signify that we are baptized with Christ into his Death, Rom. vi. 3. and that our old Man is DROWNED in Baptism, Rom. vi. 6.’ How quaint and fanciful the analogy, in regard to the practice of the primitive Christians, assumed by another Writer, ‘They put off their OLD clothes, and stript themselves of their garments, then they were immersed all over and buried in the water, which notably signified the putting off the body of the sins of the flesh &c.’ These are a few specimens out of many more that might

be produced ; and serve in comparison with the preceding passages of Scripture and the remarks offered on them, to shew the futility of an argument drawn from *such kind* of analogy in support of the mode we oppose.

With only the change of a word or two, the following observations of Mr. B. are very *apropos.* to the subject we are upon, and when considering the aforecited passages of Scripture. ‘ Every body sees the term *baptized* is here used merely by way of allusion ; and as the allusive acceptation of a word should *never* be made the *standard* of its *literal* and *proper* sense ; it must be very incongruous to produce such passages in favor of *immersion*, and shows great poverty of argument in defence of the practice. Must we expound the principal term of a divine law, which is to be literally understood by a *merely allusive expression* ? So expound it, as to depart from its native, primary, and obvious meaning in *positive law* ? Our dispute is about the meaning of the term *Baptism* in a *proper* and *literal* sense, and as occurring in *DIVINE LAW* †. After what has been advanced in the *second Chapter* respecting the controverted word in the connection of positive Law ; after what has been laid before the Reader on certain allusive passages of Scripture, it is submitted, whether there is not just

† *Pædobap. Exam.* vol. 1. p. 189. 97.

just ground for concluding, that neither the true scriptural import of the term in question, nor the drift of the sacred Writers where it is metaphorically used, requires us to consider *immersion of the subject*, as the true and proper Line of Analogy.



C H A P. V.

Miscellaneous Observations respecting the manner of supporting the Immersion of the Subject in Baptism.

THE Plan upon which Mr. B. hath conducted *Pædobaptism* examined, will bear to be characterized, not only according to his account as the *argumentum ad Hominem*, pressing consequences drawn from the principles and concessions of Pædobaptists; but likewise the *argumentum ad Verecundiam*, which Mr. LOCKE describes after the following manner. ‘One sort of arguments that Men in their reasonings with others, do ordinarily make use of, to prevail on their assent; or at least so to awe them, as to silence their opposition, is, to alledge the opinions of men, whose parts, learning, eminency, power, or some other cause, has gained a name, and settled their reputation in the common esteem with some kind of authority. When Men are established in any kind of dignity, ’tis thought a breach of modesty for others to derogate any way from it, and question the authority of men, who are in possession of it. This is apt to be censured, as carrying with

with it too much of pride ; when a man does not readily yield to the determination of approved Authors, which is wont to be received with respect and submission by others ; and 'tis looked upon as insolence for a man to set up, and adhere to his own opinion, against the current stream of antiquity, or to put it in the balance against that of some learned Doctor, or otherwise approved Writer. Whoever backs his tenets with such authorities, thinks he ought thereby to carry the cause, and is ready to stile it impudence in any one who shall stand out against them.' Conformable to this kind of argument, and with similar expectations from the use of it, Mr. B, an advocate himself for immersing the subject as a scriptural mode, appeals to various Writers of the Pædobaptist persuasion, 'the first literary characters that ever any age has produced.' His Chapter on the signification of the terms, *baptize* and *baptism*, contains not less than eighty-two quotations from these learned Authors : It is however to be remembered, that TRUTH required the succeeding caution to be prefixed. 'N. B. To prevent mistakes, the Reader is desired to observe, That many of the following quotations, are to be considered as concessions, no inconsiderable part of them asserting notwithstanding what they here say, that the word Baptism signifies

fies pouring and sprinkling as well as immersion.' Of the eighty two quotations more than one half are only declarations of their opinion, unaccompanied by any reasons for it. It was, doubtless, very much the interest of this Author to produce, by means of these Writers whom he retains as counsel on his own side, even against themselves, arguments, as well as the opinion itself, respecting the immersion of the subject. A sentiment unsupported, even though it comes from such literary characters as these are allowed to be, can here avail but little, confronted as it is by an avowal, that baptize and baptism signify pouring and sprinkling also. Whether much or little evidence could have been collected, one thing is clear; the number of quotations above-mentioned, are *ipse dixits, BARE ASSERTIONS.* Among the arguments which are to be found in others, besides the Scriptures which have been already examined, a very principal part of them is grounded on the use or sense of the Baptismal term in *human* or *ordinary* Writers. But if the Reader is like-minded with myself, he will feel himself disposed to reflect on this manner of supporting the Antipædobaptist side of the question, thus : 'What ! ' am I to be directed to such authority for decision in regard to administering a positive Ordinance of Scripture under the Gospel-dispensation. "New customs introduce new significations of

‘ of words.’ ‘ As to multiplicity of meanings
 ‘ sometimes affixed to single words, one would
 ‘ be at a loss to say what tongue ancient or mo-
 ‘ dern is most chargeable with this blemish.’
 ‘ Sure I am, says the celebrated LOCKE, that the
 ‘ signification of words in all languages depend-
 ‘ ing very much on the thoughts, notions and
 ‘ ideas of him that uses them, must unavoidably
 ‘ be of great uncertainty to men of the same lan-
 ‘ guage and country. This is so evident in the
 ‘ Greek Authors, that he that shall peruse their
 ‘ writings, will find in *almost every one* of them,
 ‘ A DISTINCT LANGUAGE though the SAME
 ‘ WORDS.’ Are human Linguists, lying open to
 ‘ such animadversions as these, to be magnified to
 ‘ an oracular importance of settling the import
 ‘ of terms in positive Law? Rather, to adopt
 ‘ the judicious principles and choice of Dr.
 ‘ Williams, “the *data* peculiar to Theologic
 ‘ science are DIVINE REVELATION, and that *on-*
 ‘ *ly*, and the *whole* of it, and it appears to me
 ‘ that if divine Revelation *self-compared* doth
 ‘ not answer the purpose, nothing else [can, or]
 ‘ will.”’

That the learned Writers appearing in *Pædobap-*
tism examined, were of opinion that the Baptismal
 term hath a *generic acceptation*, is a conclusion
 unavoidable, from their viewing it at large to in-
 clude dipping and sprinkling. A minute inquiry

into this matter may be found in *Antipædobaptism examined*, where the Author, after the example set him by his antagonist, gives us a list of *forty* literary eminent characters, in support of the doctrine contained in his general thesis, viz. That Baptize and Baptism, at least when sacramentally used, are generic terms; and concludes by observing, ‘It would be easy to collect a large volume of passages to the same import from Lexicographers, Critics and Commentators; many of which I purposely omit from the sole motive of not swelling the present work and being tedious to the Reader.’ If the avowed principle of this work be *true*, it is to be remembered, the Baptismal term must partake of a generic nature; and so far, the Author feels himself not a little strengthened by what Pædobaptists so invariably and expressly assert. Notwithstanding, he cannot help disagreeing with them on the ground of an apprehended *mispapplication* of dipping to the subject as well as sprinkling. He thinks that Mr. B. contends with advantage on his side, that Baptize is *specifically used* in our Lord’s commission. The force and tendency of all that has been urged in the foregoing pages, rest on this idea. When examining this point, it occurred as a question proper for discussion, whether the Baptismal term is not such in itself, and in positive law, as to admit of dipping in order to sprinkle as its specific signification?

signification? With what success the Author has pursued and endeavored to resolve this question, must be left to others to determine.

The *variety* of occasions on which the Baptismal term occurs in other writings than the sacred, is certainly productive of what might be expected from a *lax* use of it, namely, an *equivocal* appearance. Yet if I mistake not, several things deserve attention upon this topic of argument, which along with other parts and arguments of this work, will serve to invalidate the defence of the Baptist-mode set up on this ground. It is proper to call the Reader's recollection here, to that *latitude* of meaning allowed to it throughout this performance, and also to that *restriction* which the authority of positive Law, and other circumstances jointly attach to it, as making part of the commission, Matth. xxviii. 19. All along it has been assumed on the authority of Old and New Testament Scriptures *compared together*, that Baptism extends to several actions such as dipping, sprinkling &c. under a certain generic acceptation belonging to it, with which these subordinately considered well comport:— A generic sense of the term is equally inferable from the *Classics*.—It has likewise been stated, to admit of various degrees of wetness in respect of the *subject* according to the partial or total ablation prescribed in the Mosaic Ritual: some-

thing similar is manifest in the classics, for we read of persons being baptized as high as their knees, breasts, arms, head, and (*omnino*) altogether. Now, if persons in respect of greater or lesser degrees of wetness, may be said to be *baptized*; and it is presumed the word is of that nature we contend for in this work; it will follow, consistently enough with such a view of its construction and import, that a person may be in a state of wetness, *as if* immersed, when, in fact, the terminating action by which he is put into that state is *laying on water, not putting under*. And if there has been reasonable evidence already brought forward to establish a regular order of action annexed to it in *positive law*, I beg leave to ask, Why the use of it in *classical Authors* should not be reduced to *that standard*, rather than positive Law be dishonored by an appeal to the test and decision of the other? What tho' we read in Polybius, of Soldiers being scarcely able to pass because *baptized* up to their breasts! The agent, the intermediate action, and the subject which are kept clear and distinct in positive law, must of course be *involved* and *indistinct* here. But, while all that the Historian can be rationally supposed to mean by relating such a circumstance, is to express an *hindrance* from a considerable degree of wetness and water; and these Soldiers are said to be no further *baptized* than as they were

Were affected by it, is it not easy to perceive, that not merely their *going into* the water, or the *application of the Soldiers* to it as *Agents*, but the application of the water to them as the *Subjects* of this baptized state, are connected. Thus their going in and passing through, was equivalent to a person when baptizing another, taking water and laying it upon him. Do we read of a ship being *baptized at Sea*, in consequence of a sudden tempest? Where is the difficulty, or impropriety of tracing this Baptism to the action of the storm lifting up the waves, and so consequentially covering the Vessel, which sinks by its own weight. *Baptized in wine, debt, sleep, cares, &c.* are expressions to be met with; and on this dictioin Mr. B. remarks, ‘The word, in these connections, expresses the notion of being as it were *buried in sleep, overwhelmed in wine*.’ Let it however, only be asked, how a person is *baptized in wine*? Or, with what sort of action does such language best agree? Whether with a single one, or more? None can hesitate to reply as follows; To plunge in wine, is literally and evidently for a man to *cast himself* into a quantity of it. But does any person *act thus*, who is in that state supposed to be meant by phraseology of this sort? No, quite the reverse of it; he takes of the wine from the cup, &c. by the action
of

† *Pandobap. Exam. vol. 1. p. 66. Notc;*

of his hand, and then by drinking it, applies it to himself, which is the second and terminating act whereby he becomes so baptized. The like may be observed as to Baptism in connection with *debt*. It commences with, and by the action, whatever it be, that the Baptismal term refers to in this case. It may apply to *trading*, *borrowing of money*, or something equivalent, whence debt arises, and an obligation to payment ensues. The other things, such as cares, sleep, &c. are easily reconcileable, after the same manner, to the definition of the term in this work. *Ultimately to put the water on*, rather than directly to *put the subject under water by dipping it*, is an idea of Baptism, to which these Writers are very favorable when they inform us again and again of land being baptized by water, from its *coming on it*—of land animals being baptized by the *Nile overflowing*. The River or Sea here considered as Agents, apply the water to the subjects specified. In the *Sybilline* verse, *baptizing* is distinguished from *submerging*. Josephus and others join with it words, such as *kataduno*, &c. which having disagreeable ideas attending them, the former cannot justly be considered as *synonymous*; if therefore there is an *ambiguity* accompanying the word, it is by no means clear, that direct immersion is its proper signification, but that it has such a latitude of *meaning*, as that person

person or thing may be said to be in a *baptized* state, when *wet*, or *so served as if* immersed ; which ideas are perfectly harmonious with what has been repeatedly asserted respecting it in the course of our inquiry. It is one thing to be *as it were* immersed, and another to be *really so* ; nor is it difficult to account for a word, such as this under consideration, which will apply to a wetness of state not less than that which is the *effect* of total immersion, being used in a *lax incautious manner*, to express the *action*, as well as the state. Thus, the very ambiguity of it in these learned Authors, instead of disproving the sense attributed to it in this work, is, if I may be permitted to offer my opinion with deference to the learned, best reconcileable to it.

In respect of Gospel-baptism, Dr. Williams alluding to the practice of immersing the subject in the primitive Ages, suggests, ‘ The following thought might appear very plausible ; “ If the Christian purification be a *cleansing*, the more general and *complete* the better ; therefore a total washing, and even the putting of the subject under water must be *more complete* and expressive.” — But to this he subjoins, ‘ However plausible this may seem, it is built upon a *fallacy*, viz. That there is a *natural* beyond an *instituted* connection between ablution and the thing signified. But were this fallacious fancy pursued to its just

just consequences, where could we stop? Shall we not be in danger of charging the ancient divine ablutions with a defect of symbolic fitness? And of placing the excellency of the rite in *washing away the filth of the flesh?* Or perhaps, of commencing Hemerobaptists? † Baptizing by dipping in order to sprinkle on the part of the Administrator, and that partially, is assumed, as that action authorized by positive Law, and agreeable to just ideas of Gospel-baptism, to which neither the sprinkling of *clothes*, nor the intervention of any medium between the person baptized and the element, is proper, or required.

The management of this controversy on the part of some Pædobaptists, hath rendered it incumbent upon our differing Brethren to defend their practice from the charge of *indecency*. Mr. B—'s way of protecting it from this accusation is as follows: ‘ Why such complaints of indecency against the Baptismal plunging, as performed in public assemblies? What immodesty is there in the solemn immersion of Candidates for Baptism, WHEN PROPERLY CLOTHED; any more than in the public and promiscuous bathing of both sexes, at Bath, Southampton, or any other place of a similar kind? ‡’ The defence of the Pædobaptist mode requires me to observe on this passage,

† Antipædob. Exam; vol. 2, p. 187. ‡ Pædobap. Exam. v. 1, p 321.

passage, that if the *delicacy* of immersing the Subjects depends upon their being *properly clothed*, it became the more expedient, in order to avoid the appearance of evil, that we should be told they were so. The New Testament lying open to reflections not the most delicate through its entire silence on this matter ; it is, surely, a presumptive argument, that the mode was *such*, and that there are circumstances sufficiently recorded, to prevent its running any reasonable risk on that account. To show how this is at all reconcileable to the Baptist mode, is a Task devolving on our Opponents. As to the promiscuous bathing of both sexes at public places, many perhaps will think with me, that it is not easy to justify it upon the principle of *sicut decorum*, even tho' it is accompanied with the use of Machines and proceeding some distance in the water : circumstances these, which could not have taken place in New Testament instances of Baptism ; nor do they among Antipædobaptists in the present day.—That the sacred Historians should omit to mention the *dress* or *undress* of the Subjects, on the supposition the immersion of the subject was used, in which connection a regard to health and decency renders them of *considerable importance*, is to me altogether strange and unaccountable. As to our Lord's commission, no particular kind of dress is required

for persons as the objects of *preaching*. Why it should be by our differing Brethren, when the other part of it respecting *Baptism* is performed, no reason from the *body* of the commission can be assigned without begging the question. Are they, then, unnatural or illegitimate conclusions, that the *mode* of Administration needed no change of vesture, was convenient for persons assembling in large numbers, whether rich or poor, strong, or infirm as to constitution, at a distance from home or near, male or female. The water *necessary* was such, that tho' baptizing was an unforeseen event until a short time before its Administration, yet the Apostle could baptize the Jailor and all his, STRAIGHTWAY. The MANNER of applying it was such, that it is not reckoned material to mention any thing about a preparatory dress, or *resuming* their common one. NAKED, to be sure, they were not. To suppose that those whom John and our Lord's disciples baptized, *stripped themselves* of their apparel, is equally opposed by the manner, circumstances and purity of the sacred narrative. Yet, it is in evidence before us, that the Eunuch no sooner alights along with Philip, than he is represented as immediately baptized. The Jailor and his Family have it administered by Paul and Silas, notwithstanding their stripes, during the night season. Not a syllable

syllable appears to countenance change of raiment, nor the idea of any thing dangerous to health from having their apparel on them at the time.

Hollazius informing us that, in the beginning of the Primitive Church, Baptism was administered by immersion of the subject, adds, that the Candidate went NAKED into the River, and in that state was plunged into it, for which reason Christ, Matth. iii. 18. 26. is said to come up straightway out of the water †. The practice of BAPTIZING NAKED was so general, Mr. Bingham observes, 'that we find no exception made with respect to the tenderness of infants or bashfulness of the Female sex' ‡. With accounts of this sort before us, that require no comment on them, and which even Mr. B. himself does not venture to contradict, and can no how reconcile to modesty, immersion makes but a very *indifferent* figure indeed. To their credit, our Opponents abandon the examples of antiquity here. If, however, this practice was agreeable to our Lord's command or example, why is it not retained, when it is asserted that *conveniency* and even *decency* are to yield to positive authority? On a contrary supposition, it is an implicit acknowledgment that the Ancients formed an er-

P 2 roneous

† Booth's Defence, p. 262, ‡ Bingham's Antiquities, &c. p. 1. 2.

roneous judgment of Scripture in this case, and are the less to be regarded on that account.

One indirect argument against the Pædobaptist mode is couched in these terms: ‘ We find, says Mr. B. that when our Lord washed the feet of his Disciples, as he made use of a *basin*, it is expressly mentioned. . Is it not a wonder that the sacred Historians, when recording so many instances of the ordinance being administered, no where mention such a domestic utensil, nor any thing like it as employed by the Administrator?’ †. Unfavorably to the mode this Author patronizes, the narrative not only acquaints us with our Lord’s *using a basin*, but what Mr. B. entirely overlooks, viz. He *rose from Supper, and laid aside HIS GARMENTS*. What! *Only* to wash his Disciples FEET? May it not be in turn asked, is it not *wonderful*, that, if any thing like *stripping* after this manner by John, &c. and the numbers baptized took place, it was not recorded? Or, is it *likely* that our Lord had recourse to such a circumstance when he was about to perform a *pedilavium*; and that John, if he *immerged* the subject, did not divest himself of *his raiment*? Yet for ought that appears in the history, John is presented in the *same* condition as to apparel when baptizing, as when preaching. The place where, the thing or vessel whence the

water

† Pædobap. Exam: vol. 1. p 222.

water is procured are trifling and indifferent circumstances in themselves.

The *salutariness* of plunging is urged in behalf of that mode ; but while it is no argument *against* it, neither is it *for* it, because Christ did not prescribe Baptism, as a physician does bathing for his patients, nor mean to put his Ministers on a level with the common assistants on such occasions, at Brighton and public places of that sort. But however salutary, when caution as to attendant circumstances of dress, &c. is observed along with it, the *subject* might find it, Mr. B. I believe hath entirely forgotten to demonstrate the utility of it to the *Administrator*, baptizing vast numbers, and consequently, remaining and exerting himself long in the water, as must be supposed to have been the case with John.

To prove the *practicability* of immersing a great many in a short time, an appeal is made to Dr. Robertson's history of America, where a clergyman is said to have baptized in one day above *five thousand* Mexicans, and did not desist till he was so exhausted by fatigue, that he was not able to lift up his hands. Overcome with labor as this gentleman appears to have been, having administered the ordinance to *such a number*, he betrayed the weakness of his constitution, compared with those mighty men, **GREGORY,**
the

the Apostle of the Armenians, who baptized *twelve thousand* together by immersion in the Euphrates—and FRANCIS XAVIER, who surpassed him by plunging three thousand more i. e. *fifteen thousand* in one day †. These instances, if true, may indeed serve to show the *possibility* of performing a very arduous task; yet will not avail our Opponents; for who can conceive, with the least colour of reason, that Baptism is intended to be a trial of strength after this manner? That its mode is so fatiguing, when there are great numbers to undergo it, as improperly to be matched with preaching, to which, in these cases, instead of being an *help meet*, it is plainly an *hindrance*? That there is such an obvious exposure to personal danger required in the course of ordinary service from Ministers, by him who hath declared, He will have mercy and not sacrifice? Or that such examples at all agree to New Testament Baptisms, where, as far as we judge from recorded circumstances, it should seem, neither *Administrators*, nor *Subjects*, were in any perilous situation, at the time, or from the manner, of performing the ordinance?

Tho' numerous instances or testimonies to the practice of *total immersion* in the first centuries may be producible by our Opponents, yet is it to be remembered, unless they are warranted by

Scripture.

† Padoban. Exam. vol. 1 p. 254, 255

Scripture Authority, Protestants are bound to disregard them. The issue of this Controversy depends upon the meaning of Scripture when handling this point, *not* upon the *facts* of subsequent times, which history may transmit respecting *either* mode. No wonder, however, we meet with *sprinkling* in the Primitive Church. Mr. B. takes care to inform his Readers, “ that learned and laborious Enquirer, Dr. Wall, could find no instance of pouring or of sprinkling, prior to the case of Novatian, in the year two hundred and fifty-twot.” CORNELIUS’s account of this transaction, as it appears in EUSEBIUS’s ecclesiastical history, informs us, ‘ he fell into a grievous distemper ; and it being supposed that he would die, immediately he received *Baptism*, being besprinkled with water on the bed whereon he lay, if that can be termed *Baptism*.’ That *total immersion* of the subject, and that *naked* too, a good deal prevailed in the early ages, is admitted ; but when the EXTRAVAGANCES of those ages come to be considered in respect of *this rite* as well as many other things, their credit sinks in proportion. It is an observation that no one at all acquainted with the history of those times can help making ; namely, the Ancients either egregiously misunderstood, explained away, or abandoned Scripture in a great many

many instances of doctrine and practice. Near as they were in comparison of *Us* to the Apostolick age, their degeneracy is INCONTROVERTIBLE: and, therefore, no conscient Protestant can think of determining the meaning of the sacred Scriptures by such authorities. If Mr. B. is right, a diversity of mode respecting the ordinance in question must originate in *innovation*, somewhere and at some time.—In the case of *Novatian*, *sprinkling* the subject, and *dipping* him are plainly put in competition. Which of these modes is to be ascribed to innovation, is a question, that claims the following remarks. The priority of sprinkling is not indefensible on the ground of this passage, because, beside the authentic records of the New Testament establishing it, I ask, Why should they have recourse to it *at all*, especially in *dying circumstances*, if they did not reckon it *valid*? The truth is, it was *so* accounted. And hence it is natural to infer, their objection to a person *so* baptized *in health*, could *only* rise from some principle of *superstition*. Nothing is left more apparent on the face of this passage concerning Novatian, than the existence of such a rite. Nor, is it to be observed, could Cornelius with propriety, have subjoined the expression he does, *if THAT can be termed baptism*, had he understood the Baptismal term to signify putting *under water* on the part of the

Administrator.

Administrator. The clause which is made use of by our Opponents as an argument against us, makes in our favor, for the action of LAYING ON water, must by Cornelius, have been supposed to comport with the acceptation of the term, or he *would* and *might* have *positively asserted*, that an action so *contrary* to that of dipping was *not* Baptism. He, however, does not venture to assert any thing like it: the *ground* of his *suspicion* is to be sought *elsewhere*; and if so, none more likely to be the *one*, by which his mind was impressed, than the latitude of meaning which the term will confessedly bear, so as to admit of the *laying on* of water *totally*, joined with a *superstitious* regard to the *quantity* of water, under the notion of its being holy, and as if the ordinance was saving *ex opere operato*. In this view of things, there is reason to apprehend Cornelius was not singular, but as with respect to the *efficacy* of the ordinance, the Ancients will be acknowledged to be *very erroneous*; so it is clear it had no small effect upon the *judgment* they formed of the Administration. Instead of making the Baptismal term in positive Law the subject of immediate investigation, or so much their guide as they should, a set of *superstitious antifscriptural notions* respecting the *utility* of the ordinance gain the ascendency; and thus they deviate from the true standard, as the Jews are considered in this work to

have done before them. It seems admitted on all hands, ‘that innovations may come in without notorious opposition.’ ‘That the pretence of tradition is a happy expedient, in favor of those who wish to retain unscriptural rites in the worship of God.’ That some of the FIRST FATHERS who pleaded APOSTOLIC TRADITION, stand convicted of error.—That were an ecclesiastical custom, but a few centuries after the Christian Æra commenced, to be considered as an apostolical practice; barely on a traditional ground, we must adopt a variety of ceremonies which all Protestants have agreed to reject †. So little, then, are the *Ancients* to be depended upon, that we cannot be too observant and tenacious of that ever to be valued Principle of Chillingworth, THE BIBLE, the Bible only is the Religion of Protestants ‡.

However true Dr. Wall’s statement may be, ‘that all the Nations of Christians, that do now or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their Infants by pouring or sprinkling;’ it does not follow, the Pædobaptist mode originated in the Apostate Church of Rome, and that the Protestant Churches thence derived it. There is evidence for the thing itself in the sacred writings; and if so, what tho’ the *Romish Church* patronized it! Is it to be rejected merely on that account?

† Booth’s Pædobap. Exam. vol. 2, p. 427. ‡ See pref. to this work.

account? Were we directly to conclude from the prevalence of acknowledged errors in persons, against any particular doctrine or practice they hold, I fear we should be obliged to disavow the Baptism of the Ancients altogether, for it does not admit of a doubt, that the Church egregiously degenerated in this as well as other articles of Faith, soon after the apostolic age.

CALVIN'S FORM of administering the Sacraments was probably the first in the World that prescribed pouring *absolutely*.⁷ Denying this position so far as it ascribes the mode we are vindicating to *human invention or authority*, I cannot forbear observing, that a person of such exemplary piety and learning, could not be supposed to retain this mode out of any partiality to the Church of Rome. It would be a very marvellous circumstance indeed, that one whom Mosheim considers as the PRINCIPAL FOUNDER OF THE REFORMED CHURCH, should affect to imitate the PAPAL of which he was a STRENUOUS ADVERSARY. Had he not discerned Scripture favorable to it, he would have, doubtless, rejected it with equal fidelity, as he did innovations of another nature. Providence will always have his INSTRUMENTS to perform his Work; and as Protestants in general agree in regarding Calvin of that number, it is not at all to the discredit of the

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mode

⁷ *Pædobap. Exam.* vol. 1, p. 293.

mode we are defending, to see it *perpetuated* by his means. Whatever opposition and advantages may have befallen our practice at certain periods, it has sooner or later obtained a way of escape. It has out lived many things that attended the dark ages of Popery. It has accompanied the glorious cause of Protestant Reformation in this country.—Even where *immersion* hath been practised, respect, nevertheless, hath been paid to *sprinkling* in particular cases.—Baptismal Fonts as *such* have been disused among us for many years. The Pædobaptist mode has become more popular, while the contrary hath declined. Thus HÆAVEN continues to own and approve it, apparently with a determination resembling that of the pious Patriarch, when he said, *I have blessed him and he shall be blessed.*

Mr. B. asserts for himself and Baptist-brethren, ‘We maintain that none of the purifications practised in the ancient Jewish Church (whether by dipping, washing, or sprinkling,) were types and figures of Baptism †.’ But what, if the truth of this extraordinary declaration could be made to appear, will it avail our Opponents unless what is as manifest as light could be set aside, viz. that these identical purifications are denominated BAPTISMS in the NEW TESTAMENT, and were instituted and prescribed in the OLD, under *that idea.*

† Booth’s Defence, &c, p 290

idea. Gospel Baptism as authorized by our Lord hath most unquestionably a retrospect to some *administering actions* appertaining to a rite bearing that name in the Jewish Church. Hence too, the question of importance that occurs in this controversy, is, what is the initial and terminating action, by which the Baptism of Christ is to be performed ? And, while we cannot help thinking there is warrant for distinguishing between *Se-Baptism* and *Etero-Baptism*; between *clothes* and *persons*, to unite both of which is indeed *Jewish*, I beg leave to observe, partly in Mr. B's words, that 'no allusion to any of those ancient rites, whether it be found in the Old, or in the New Testament, can be a proper direction for us in the Administration of Baptism, †' without regarding such distinctions, and if this be done, it will lead us directly to the *Pædobaptist mode* of Administration, if to *any*.

In the course of my reading on this controversy, I have observed several instances both of Baptists and Pædobaptists associating and treating the primitive and derivative words *bapto* and *baptizo*, as strictly, nearly, or altogether bearing the *same* signification. But is not this way of considering them *improper*? Is it not flying in the face of an inference fairly deducible from the *derivative only* being *appropriate* to the ordinance in question throughout

† *Pædo:* Examined, vol. 1 p 298:

throughout the New Testament, videlicet, *There is a distinction or difference between them in positive Law?* How is it possible to account for the Circumstance that the primitive word is never used by way of substitute for the derivative in the New Testament, if they are to be regarded as synonymous? If, as I think it ought to be admitted on the principles of language and derivation, the derivative has a further import, and yet, at least in part, partakes of that which the primitive has of which it is composed; does it not countenance the idea of its denoting a wetting on the part of the agent, in order thereby ultimately to affect the subject with a wetness also? Though it must be granted that such passages as Leviticus, iv. 17. *Kai bapsei o iereus ton daktulon APO tou aimatos.* xix. 16. cannot be immediately translated otherwise than, *The Priest shall WET his finger FROM the Blood, and Oil;* yet, I presume, it cannot be reasonably denied but the specific action performed by the officiating Priest was *dipping his finger:* for this best and most naturally comported with the subsequent action of *sprinkling or pouring,* for the sake of which the first was done. From such phraseology as this found in the Septuagint Version, some additional strength seems gained in support of what was suggested on the history of Naaman; that the Hebrew *tabal* or the Prophet's order, is meant

meant of one action as introductory to another, and accordingly, when the obedience of the Syrian to it is related, it is thus expressed, *he baptised seventimes (en) in, with, at Jordan.*

It seems there are but the four following passages in the Septuagint Version of the Old Testament, and the Apocrypha which contain inflexions of the verb, *baptizo*: 2 Kings, v. 14. Isaiah, xxi. 4. Judith. xii. 7. Ecclesiasticus, xxxiv. 25. The first of these hath been already noticed, and while neither of the remaining three is hostile to our idea, but the contrary; I would lay before the Reader, Mr. Twogood's remarks on the case of Judith in particular. Thus that sensible writer: ' It is said—*she went out, in the night, into the valley of Bethulia and WASHED,* (Greek, WAS BAPTIZED) *in a fountain of water by the camp.* Did *she dip her whole body* in this fountain of water? Yes, some earnestly contend. But utterly without reason and against all probability. For as there appears to have been but this single fountain in the valley of Bethulia, at, close by, or around which (Chap. vii. 3.) an army of above two hundred thousand soldiers lay encamped, it is the height of absurdity to imagine that Judith, in the night, could with any convenience or modesty unclothe herself and *plunge her whole body* therein: Or, if she could; in a country where water was so much *needed* and so scarce;

fearce; and so prodigious an army, with its infinite multitude of attendants and cattle, were to be continually supplied from it. When therefore it is said, she—*was baptized in the camp, at the fountain of water*, (this is the exact rendering) it may be left to any one to judge—Whether she *was totally immersed*, or had THE WATER APPLIED only to a part of her body. This, then, must be accounted another very clear and incontestible instance, where a person is said to be *baptized*, without being overwhelmed †. If these judicious remarks be admitted, the action on the part of Judith must then have been taking of the water and applying it to herself; so that here, from the nature and circumstances of the history, and the use of the term itself, is a proof of the sense affixed to it in this work.

Dr. WILLIAMS, understanding the *primary*, obvious, natural import [of the baptismal term] to be *general*, as to tinge to wet, to wash, &c. observes, ‘ If the duty, in general, be required, without specifying the manner of performance, it is evident that the subject [rather, Administrator, at least in the first instance] is designedly left at liberty to adopt any manner in which the general duty may be performed. And positive duties being no further enjoined than they are made known, it is plain that the law of nature,

or

† Twogood's dipping, &c, 17, 18, Antipæ, Exam, vol, 2 p 48, 49,

or some prior *Revelation* is our guide †.' He moreover writes, ' Let us then remember, that the primary etymological acceptation of a term, is no CERTAIN RULE to determine its primary legal force. What then must determine? We answer, the meaning is to be sought from the most probable design of the Legislator, collected from former *statutes*, or the apparent nature and intention of the thing enjoined, that is, from the *circumstances of the case*.†' From such premises, I am unavoidably led to draw a conclusion, which goes to shew, that the Author of *Antipedobaptism* examined hath been, abundantly on his own principles, more generous to the Baptists, than he has a right to be. For, admitting the propriety of the above-mentioned means of determining our Lord's intention, it is plain that might have for its object *some specific action*, though the genuine etymological acceptation of the term might extend to various modes of Administration. If we judge of our Lord's meaning from former *statutes*, prior *Revelation*, and all the *circumstances of the case*, among which I reckon, the genius of the gospel dispensation, distinctions between *Etero-baptism*, and *Se-baptism*, and various other things already noticed in the historical narrative of New Testament Baptisms; I conceive, that dipping the subject after the manner of our Baptist-Brethren, did not, and could not en-

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† *Pædobap.* Exam; vol: 2 p. 362. 363.

ter his thoughts ; and therefore hath neither lot nor part in this matter. If, because wetting is a generic term that may be effected various ways, the *order* is confessedly *equivocal*, it surely clashes with acknowledged legitimate principles of reasoning on positive institutes. The great Hinge therefore, on which this Controversy appears to me to turn, is, a Solution of this Question—What *specific action* in respect of the Baptizer and baptized, subservient to the general acceptation of the term, is there discernible authority for *using*? And upon the plan of reasoning we have pursued, I cannot but think for myself, that the action of the Pædobaptist comports with the composition of the term, the genius of the Gospel, and the real design of its adorable Author.

Washing as well as wetting, seems to be another general acceptation of *baptizo*; and when our Pædobaptist Writers speak as they do of sprinkling and washing as synonymous, it is not to be overlooked, that this is done, to use partly Dr. Owen's Language, in the '*mystic*' *positive view of it*, for which they have warrant, as various parts of this piece show, from *positive law*, the *tenor* of evangelical promises where sprinkling and cleansing are united, and various other passages of the Old and New Testament. What, then, is so evident in respect of our Pædobaptist Writers, is the more necessary to be observed here,

here, because if we compare their legitimate principles of reasoning on positive institutes with this, it serves,—not indeed to exculpate them totally from *inconsistency*, but it is in aid of the opinion with which our first chapter concluded; namely, that their inconsistency is to be traced to an *oversight*, of that kind and effect, as to render the distinguishing sentiment of the Author the more likely to be true, and the less difficult to be thus defended.

To state as some Pædobaptists have done, that those whom John baptized *might be within the edge* of the water ; and to assert with our Baptist-Brethren, that they were *so far* in it as to be *actually and totally immersed*, are sentiments equally incapable of *direct proof* ; and may be classed together under the common denomination of *conjectures*. If, as we must maintain till further evidence is procured on this controversy, neither the Baptismal term requires immersion of the subject, nor are the prepositions in the historic narratives, admitting of different renderings, to be limited to one exclusively, is it natural to take up that idea which is *uncertain*, viz. their being *in Jordan*, &c. at the time of Administration, rather than what is *certain*, viz. they were *baptized at Jordan*? But supposing the *former*, which for want of manifest evidence cannot be granted, I should be led, in unison with the general views

and principles of this performance, to say—that Baptisms, as prescribed in the Mosaic Ritual, having respect to natural purity of subject and element, would, if *legally performed*, forbid such a procedure as John and his Candidates' going into the water—that if John's Baptism was not a Jewish ordinance of purification, he was not forbidden from the consideration above-mentioned to enter it, if convenience from dress (they ordinarily used sandals on their feet) and from numbers, would render it eligible—that the proper action appertaining to the term in the connection of positive law, would receive a sanction from the Baptist's taking up and laying water on the candidate by pouring or sprinkling—that consequently, the expressions ‘was baptizing *in* Jordan and Enon,’ are so far from being necessarily considered ‘*as agreeing to immersion*,’ that, with all the circumstances of the case taken into account, they make *against* it. So that in reply to a common, tho’ fallacious way of reasoning, frequently adopted by our Opponents, by asking, ‘Why should they go into the water, if not for the sake of immersion?’ It is sufficient here to say, it must be proved that they did; and when that is done, our last remarks must be disproved also; and still further, dipping, which Mr. B. often does, must be exchanged for the Baptismal word in the New Testament: which is taking greater liberty than our Translators have,

have, and yet without it, our English Version does not necessarily favor the Baptist cause.—I admit, therefore, without embarrassing the side I take, ‘ That was Mr. B. to be informed that [a Pædobaptist] goes into a River, merely to sprinkle an Infant, or an Adult ; he might certainly impeach either the *credibility* of his information, or the *intelle^tcts* of the Administrator.’ Am I asked, Why ? I answer, because *he need not*. The use of a River, doubtless, was not intended to operate as an exclusive example ; for if it had, we had never met with such instances as we have of *Household Baptisms*. The result of these things compared, is, that, under the Gospel, to be in the water or out of the water on the part of the Administrator and Subjects, in respect of the performing act, is neither here nor there ; that our Lord’s commission does not forbid his Ministers to go into the water upon the Pædobaptist mode, if there is real occasion for it ; that if they do without occasion, there is room to suspect, as Mr. B. insinuates, they are *beside themselves* ; but to be placed in the same situation as our Opponents by going into a Baptistry whether as Baptizers or Candidates, and upon their principles, is inconsistent with the **WILL OF CHRIST**.

What impression, this with the foregoing Chapters, may make on the minds of Baptists or Pædobaptists, condescending to give this work a perusal

perusal, I cannot pretend to determine ; but committing them to a candid and impartial examination, as One desirous, if possible, of finding out the Truth, the whole Truth, and nothing but the Truth, I conclude what relates to the controversy with a declaration and a wish.—The former is, that I shall as readily retract, as I have been forward to advance, if there should appear occasion for it hereafter ; but at present, notwithstanding what both sides have urged, I cannot consider the controversy exhausted, as it is very often represented to be—but am of opinion, that the *silence* of Scripture about some things, equally with what it *asserts* concerning others in Baptismal accounts, makes against immersion of the subject ; and that some Pædobaptists have made unwarrantable concessions, and highly disadvantageous to Truth and the Cause they would defend.—The latter respects the manner of treating one another in this controversy ; and I hope that whatever claims Baptism may be considered to have on a Respondent, making these pages the ground of a reply, he cannot feel himself induced by any example of unbecoming Language, to use it himself. God forbid, that when professing to defend the cause of ADAM THE SECOND, we should suffer ourselves to write, as if prompted and dictated to by the Spirit of ADAM THE FIRST.

CHAP.

C H A P. VI.

On the Importance of the Baptismal Ordinance.

HAVING finished the controversial part of this publication, I would engage the Reader's attention a few moments only, while some considerations are barely stated, which give *importance* to Baptism, both as it respects the Administrator, and the Subject. Such are the following.—No precept, or ordinance is delivered by greater authority than that to which we owe the existence and enlargement of Baptismal Administration under the gospel. With this deserves to be connected the time when, and the circumstances under which, the Lord of All uttered his royal Mandate. It was in that memorable interval between his resurrection from the dead, and his ascent to Glory in Heaven, and in the style of majesty.—Baptism jointly with preaching, is to be of *perpetual duration and obligation* upon Ministers and Nations, as Providence makes way for the former to execute the commission in respect of the latter. All to whom it is administered, have thereby an *instituted sign of extensive mercy*, and are under *special obligations and advantages* arising out of it,

to concern themselves about, and seek after those things that belong to their everlasting peace.

As a *Caveat* against trifling with it under the idea of its being a positive ordinance, and consisting of the use of a *little water* only, certain passages, with which we are furnished from Pædo-baptism examined, well deserve a place in this chapter, and in our memories. Bp. TAYLOR : All institutions sacramental, and positive laws, depend not upon the nature of the things themselves, according to the extension or diminution of which our obedience might be measured ; but they depend wholly on the will of the Law-giver, and the Will of the Supreme, being actually limited to this specification, this manner, this matter, this institution.—REEVES : God commands a thing which was before indifferent ; therefore that thing is as much a law as if it was never so good in its own nature. Bp. BUTLER : It is highly necessary that we remind ourselves how great presumption it is, to make light of *any* institution of divine appointment ; that our obligations to obey all God's commands whatever, are *absolute* and *indispensable* ; and that commands merely *positive*, admitted to be from Him, lay us under a *moral* obligation to obey them, an obligation moral in the *strictest* and *most proper* sense. Mr. JONATHAN EDWARDS : Positive precepts are the greatest and most proper *trial* of our obedience,

obedience ; because in them the mere authority and will of the Legislator, is the sole ground of the obligation, and nothing in the nature of the things themselves ; and therefore they are the greatest trial of any person's respect to that authority and will.

ANONYMOUS : We deny that there are any accidental parts of instituted worship ; for if instituted, (i. e. commanded by CHRIST) it cannot be accidental (i. e. left to our liberty, as that may or may not be done without sin). Dr.

GROSVENOR : The diminutive things that have been said by some of the positive appointments in Religion, and the extravagant things that have been said by others, are two extremes which true reasoning leads no body into, on either hand. It is as contrary to the nature of things to make *nothing* of them, as to make them *the whole* of Religion. To know exactly the regard that is due to them, is to find out the rank and order they are placed in, by HIM who has appointed them.—

Some things are absolutely necessary to Salvation, and in their own nature. We call those things absolutely necessary, without which there can be no Salvation at all. Thus, a mind suited to the happiness intended by the word *Salvation*, is absolutely necessary ; or holiness, *without which no man shall see the Lord*.—No merely positive appointments are necessary in this sense ; i. e. absolutely and in their own nature.—A disposi-

tion to obey divine orders, wherever they are discerned, either *positive* or *moral*, is part of that *holiness*, *without which no man shall see the Lord.*—The sincerity and truth of such a disposition, is to be known by its being uniform and universal. Psalm, cxix. 6. Col. iv. 3. The Author of our Religion has told us, and added his example to his word, that *thus it becomes us to fulfil all Righteousness*, and so ordered himself to be baptized.—Baptism was a positive Rite, an external thing; and yet he calls it *righteousness*. Such Righteousness as became **HIM**, who was the **HOLY ONE** of God; became Him, who had intrinsically no need of any outward ceremony; whose inward purity was perfectly divine: and if it became **HIM** to fulfil such sort of Righteousness, it can hardly become any, who pretend to be his followers, to neglect it.—As a competent evidence is supposed needful, for any external rite being of divine appointment; so again, a wilful ignorance of that evidence, or not discerning it through criminal causes, will not excuse from guilt. The criminal causes of not seeing the evidence for such appointments, are, in this case, as in many other cases, **NON-INQUIRY**, **LAZINESS**, **PREJUDICE**, **LUST**, **PRIDE**, **PASSION**. That an ignorance owing to these causes, cannot be pleaded for a neglect of any of God's appointments, is so much the general sense of all casuists, that I shall only

only add here, THAT IT IS AT EVERY MAN'S PERIL, HOW HE COMES NOT TO KNOW THE WILL OF GOD, AS WELL AS NOT TO DO IT— We must look to it, how we come not to see the appointment, and must answer that to God and our own conscience. It is not enough to say, *Lord, I did not know it was appointed*; when the answer may justly be, *you never inquired into the matter*: *you never allowed yourselves to think of it*: or if you did, *you resolved in your mind, that you would not be convinced*: *you made the most of every cavil*, but never minded the solution to any of your objections.—The duty and necessity of any external rites, and particularly of Sacraments, have their measures and degrees. And here I apprehend, the measures of the duty and necessity of Sacraments to be,—The authority enjoining. When we see the BROAD SEAL OF HEAVEN, where there is the divine warrant, *Thus saith the Lord*; it is worse than trifling to cavil and say, *It is but an external rite*.—The degree of evidence of their being so appointed.—The stress God lays upon them for the time they are to continue. Sprinkling the Blood of the Passover upon the posts of the doors, was not at all necessary to preservation from the destroying Angel; but God laid that stress upon it.—The reason and end of them †.

Leaving the Reader himself to make an application of these observations to the ordinance of Baptism, I have only to subjoin the words of the Apostle, 1 John, v. 6, 7, 8. *This is he that came by water and blood, even JESUS CHRIST ; not by water only but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, THE FATHER, THE WORD, AND THE HOLY GHOST ; AND THESE THREE ARE ONE. And there are three that bear witness in earth, the SPIRIT, and the WATER, and the BLOOD ; and THESE THREE AGREE IN ONE.*

F I N I S.

E R R A T A.

- Page 16, Line 13, after dipping, read and sprinkling.
— 33, — 22, For Lexicographars, r. Lexicographers:
— 39, — 26, After Few, r. originally:
— 42, — 11, For unfortuately, r. unfortunately.
— 68, — 9, For illerate, r. illiterate.
— 88, — 29, After Dead, dele the full point.
— 124, — 5, For out lived, r. out-lived.

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EXAMINED;

OR,

THOUGHTS ON THE GROUND,

AND EXTENT,

O F

Baptismal Administration;

Wherein Mr. Booth's Publications on
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terial to the Object of Inquiry in this Work.

BY WILLIAM MILLER.

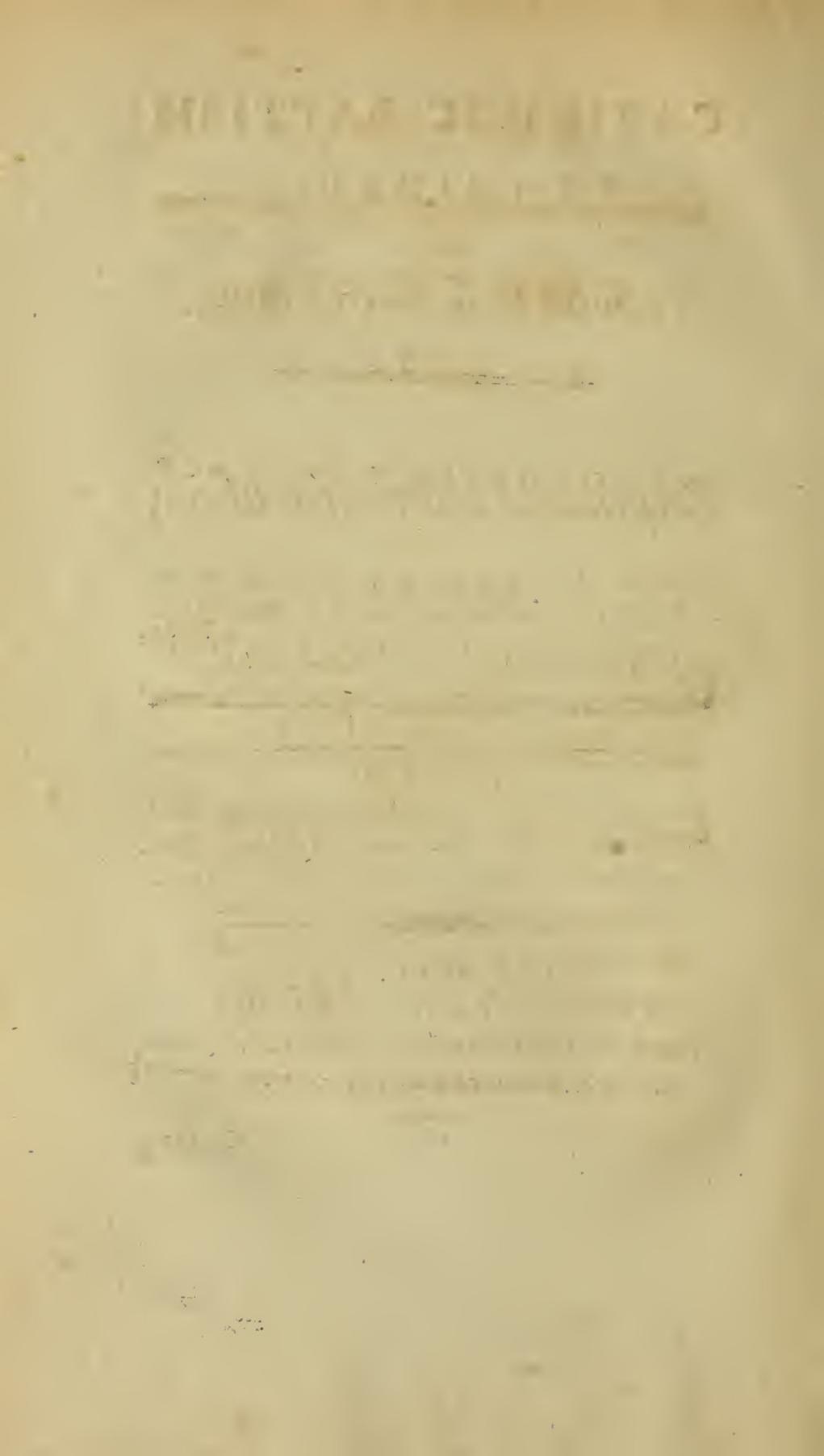
*Let every Man be fully perswaded in his own Mind.
Proye all Things, hold fast that which is good,
PAUL.*

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CONTENTS.

INTRODUCTORY PREFACE.

CHAPTER I.

	PAGE.
<i>O</i> f the privileged State of all Nations under the Times of the Glorious Messiah.	1.—14.

CHAPTER II.

<i>Comprehending an Inquiry into the right Rule of Administering the Baptismal Ordinance ; who are the proper Subjects of it ; and an Examination of Scripture Accounts, designed to discover their Agreement or Disagreement with, their Confirmation or Refutation of the Author's views of Baptism.</i>	<i>15—135</i>
---	---------------

CHAPTER

PAGE,

CHAPTER III.

- Brief Observations, serving to explain, enforce
and recommend Catholic Baptism.----- 137.—*

INTRO-

INTRODUCTORY PREFACE.

BAPTISM is an Ordinance of the New Testament, which has occasioned considerable Controversy. Numerous publications of Pædobaptists and Antipædobaptists, have made their appearance in behalf of their respective opinions. After all that has been advanced, Unanimity is far from being the Boast of Professors on the Subject. Some, every now and then, feel themselves obliged, or induced, for one reason or another, to come forward as Writers thereon. It is owing to this, that hitherto there has been, and yet is likely to be, a succession of Books on this controverted article of the Christian Faith. Well, be it so : there can be no doubt, but Benefit will accrue to the Truth, and the World, eventually, thereby. Controversial Writings, however much to be regreted on some accounts, will, it may be expected, prove effectual,

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accompanied with the guidance of the Holy Spirit, to bring about that unity of the Faith which is desirable. Nor can it be justly questioned, I conceive, on a Subject of this kind, nor perhaps on any other, but an alteration, at least in some degree, in the Statement and mode of Argument, hitherto used in its support, may introduce Uniformity of sentiment and practice.

Until I had seen the works of Mr. Booth, and Dr. Williams, I entertained no thoughts of becoming a public Advocate for Catholic Baptism. However, after a careful perusal of both, various considerations which are here submitted to the Reader, occurred in favor of this enlarged Baptismal plan. They are published, to borrow the language of Dr. Jortin on another occasion, "for the service of TRUTH
" by One, who would be glad to attend,
" and grace her Triumphs ; as a Soldier :
" If he has had the honour to serve
" successfully under her banner : or, as her
" Captive, tied to her Chariot Wheels, if
" he has, though undesignedly, committed
" any offence against her."

Every

Every Reader of Mr. Booth's Work, entitled, Pædobaptism examined, on the principles, concessions, and reasonings of the most learned Pædobaptists, will discover and commend the Author for considerable pains and labor. On the UTILITY of it, in various points of view, I venture with equal confidence to pronounce, though it is professedly, and in some parts of it violently, written against the cause of Pædobaptism. The Index to his quotations naturally leads us to view him surrounded with numerous volumes: and among them he resembles the industrious BEE in a garden, collecting from every flower; yet for PÆDOBAPTISTS, he is not without a *Sting*. The design of his employ is, to shew the inconsistency of the pious, and most learned of the denomination just mentioned, in practising Infant-Baptism on their principles and concessions. And indeed Mr. B—'s reasoning and representation run to such an extent, that if others are like-minded with myself, they will join me in the opinion, that such palpable inconsistency as this Author would load their

their memory and writings with, is with difficulty indeed reconciled to their being men of eminence in literature, or even integrity. A work similar to Mr. B—'s, as to its general design was, I think, very much to be wished for ; but whether we consider a Pædo, or Anti-pædobaptist thus engaged, it has a delicacy peculiar to it, arising from the nature of the Subject, and the number and character of those who hold different opinions upon it, that requires impartiality and moderation, liberality and judgement in executing it. Truth demands the acknowledgment, in a general way, that Mr. B. has had too much reason to avail himself, in many instances, of the Works he has ransacked. Notwithstanding, if I may offer my opinion, the Cause he opposes, will receive benefit by his publication, as it gives us a collection of what are considered as Inconsistencies in Pædobaptists : while there can be no doubt of the Author's taking every advantage he can, to sink the reputation of their cause. If the Reader has *Pædobaptism Examined, &c.* at hand, he may at once see Quotations gathered

gathered from east, west, north and south. The prudent and consistent Peruser will not fail to make a difference between a GREAT DEAL that will apply as *Common Property* to one side as well as the other, and that which strictly belongs to his own. He will not forget the arrangement (not to speak of the *Quotations themselves*) was optional and lay with the Author and may give too strong a colouring. He will distinguish between the Quotations serving as a Text, and the *Remarks and Enlargement thereon*. When this is done, a small Part of Mr. B—'s Work, *compared with the bulk of the Whole*, can be considered as immediately to the purpose, and adapted to the cause he would defend, or against the cause he would oppose. Therefore, while I cannot but think, TRUTH will stand indebted to Pædobaptism examined, I am equally apprehensive, its Author will be disappointed.

One effect of his work appears in Anti-pædobaptism examined ; or a strict and impartial inquiry into the nature and design, subjects and mode of Baptism, &c. by Dr. Williams. Acknowledged, as this work has

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been

been, to possess considerable merit, Mr. B. in a late performance of his, affects to treat it with the greatest indignity. He tells us by the pen of another, that "he would not have
" thought it worth while to have answered
" the performance of his opponent, but for
" the clamorous confidence of some people,
" who reckon a book *unanswerable* when no
" reply is made to it." What provocation
should we think a person has received, who
in his preface expresses himself thus : "Yes,
" I have made some exertions in order to
" prove, that I am not enamoured with *Anti-*
" *pædobaptism* examined—that I am no more
" convinced by the force of my Opponent's
" arguments, than I am charmed with the
" modesty of his pretensions, the consistency
" of his sentiments, *perspicuity* of his mean-
" ing, the *accuracy* of his language, or the
" elegance of his composition." Will not
the Reader feel surprize at such language as
this, when he learns the cause in the suc-
ceeding sentence ? " On all which, I have
" made some animadversions that would
" certainly have been spared, even though
" I had thought proper to write a defence,
" if

P R E F A C E

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“ if he had not considered me as CAPTIVATED with his performance.” What unpleasant intelligence did this Author’s correspondent in the country convey to him! Surely, that gentleman did not foresee the effects of it, or he would not have contributed to so unfavorable an impression on the temper of Mr. B. by communicating what he obtained “from a friendly interview that he had with Mr. (now Dr.) Edward Williams.” Hereafter, let Pædobaptists relinquish every idea of *captivating* Mr. B. with a production in favor of their distinguishing sentiments. Let them take warning for the future and desist from the attempt, on pain of having every oversight in language marked by his Italics—a collection made of the first person pronoun and other expressions, from different parts of the book, to stamp and fix the character of the Egotist upon the Author—the charge of *apparent inconsistency*, when, if one part is taken with another, passages are reconcilable. Is it credible, that it is the same Author who writes in his preface to his former work, every one

must confess, that the wrath of man worketh not the righteousness of God, and that the cause he pleads requires not such means of defence? How unhappy the exchange of “a few strokes of pleasantry in the course of his reflections on the language and arguments of some Pædobaptists,” in that work, for notorious strokes of illiberality and unkindness in his Animadversions on this of Dr. Williams’s.—Much room is there for enlargement, but even these hints would have been spared, was not injustice done to the character of a respectable Writer and much-valued friend.

Notice is taken of the three pieces already mentioned, quotations from them acknowledged, and references given at the end of this Work. I lie under a great mistake, if the cause here pleaded, does not gain advantage from them all, objections to, and difficulties attending on a more confined plan being avoided herein. Circumstanced as the state of the controversy between our Authors is, it occurred that the *time* and *purpose* well agree, for offering these Thoughts, &c. after Mr. B—’s Defence,

fence, and before the reply, which Time may, perhaps, produce, on the part of his Antagonist.

The first chapter might have been enlarged, but only so much is inserted as was deemed sufficient to lay a foundation for the succeeding ones. Particular attention is paid in the second chapter to our Lord's Commission, and the historical accounts relating to Baptism in the New Testament, because the neglect of a close investigation, the want of distinct and particular observations here, would necessarily entail mistaken views of the whole.

Whatever opinions, different Readers may entertain concerning the plan and execution of this work, it is hoped, no improper Spirit, no unbecoming language will be found to hinder its acceptance. It is the Author's wish to improve daily in a conformity of spirit and speech to the Apostolic maxim *of speaking the truth in love*. So far as the sentiments contained here bear the criteria and sacred image of truth, the blessing of GOD is implored, and expected on them. Personal considerati-

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ons respecting the Author, are thrown aside: his only concern is, that the RE-DEEMER's Interest and Glory may be promoted; and as a Friend of the Bridegroom, he will heartily rejoice at his increase, and the spread of the Gospel always.

Catholic Baptism examined.

CHAPTER I.

Of the privileged State of all Nations under the Times of the glorious Messiah.

KNOWN unto GOD are all his Works from the beginning of the World. We, therefore, conclude from the wisdom, goodness, and veracity of the divine being, that Prophecies and Promises, which are intended to reveal the State and Events of future times, may be depended upon, as containing a true and faithful Account. From the perfect agreement of ancient prophecies and promises with the times they respect, "their Evidence," as a valuable Writer observes, "in its own nature is direct and pertinent; and when its meaning is ascertained, its verdict " (*cæteris paribus*) is indisputable." As to pass over

over these, would be to disregard eligible means of information on the Subject in hand, it behoves us to avail ourselves of their assistance.

Old Testament Prophecies and Promises, stand as sacred Eminences in Scripture, whence we may take a Survey of a widening Prospect, extending through the lapse of ages, down to the consummation of all Things. Hence the Patriarch Abraham foresaw the Redeemer's day, and was glad. His heart gladdened at the scenes, *the bright scenes*, opening to his view from those enlarged declarations, *In thee shall all the FAMILIES OF THE EARTH be blessed.* Gen. chap. 12. v. 3. And again, *in thy seed shall ALL THE NATIONS OF THE EARTH be blessed.* Gen. chap. 22. v. 18. The seed here intended, upon the testimony of an inspired Apostle, is CHRIST. Gal. chap. 3. v. 16. All nations without exception are the privileged subjects of the promise; and the exact position in which we behold them, is *blessed*. O joyful Tidings! O glorious Period!— Blessing, which, like a River, ran in the narrow channel of the Jewish nation for several ages, at length spreads itself far and wide; and like the Sea which grasps in all the shore, comprehends every part of the habitable Globe—Exult, ye nations, at the thought! To interpret these passages without a manifest necessity, so as to exclude the greater part of the nations, must be doing

ing injustice to the force of the language, the parties interested, and the liberal grant of the promiser. Their natural import seems to be, that **UNIVERSAL BLESSING** *in some important sense*, shall abound under the Redeemer's gentle reign. Like a distant voice, they proclaim in our ears, a *change in the relative state of all nations*, with regard to gospel privileges. Countries known and unknown, polished and barbarous, even those *ignorant* of the gospel, as well as those acquainted with it, are, compared with their former state, benefited in this respect, upon the commencement of the days of Messiah.

Equally auspicious to the world at large, is that passage. So shall He sprinkle **MANY NATIONS**. **Isaiah 52. 15.** This, like the former, is spoken of gospel times, and only a varied form of expressing the same thing. It contains the assurance of some benefits, which the nations at large shall be made partakers of under Christ. "The obvious and natural acceptance of the term, *sprinkle*, in this connection," says the author of *Anti-Pædobaptism examined*, "is that of *purifying*; and it undoubtedly alludes to those ceremonial purifications, which were performed by sprinkling persons and things." Vol. 1. p. 264. Seeing in every sense in which the word, *sprinkle*, can be taken, it denotes a benefit; and the benefit, be it what it may, respects nations as such, there is

good reason for observing with the afore-cited author, “ the prediction, properly and directly intends *external Holiness*,” that holiness whereby nations, now, are distinguished from nations before the coming of Christ.

In surveying these, and similar passages of the old testament, what a wonderfully constituted state of grace and privilege arises to our view. Virgil, in his pastoral, entitled Pollio, kindles into rapture on describing the golden age of the world. Aided by prophecy and promise, is there not much greater occasion, in reference to gospel times, to break out in the language of that Heathen Poet, “*Aspice venturo lætentur ut omnia seculo,*” observe how all things rejoice at the coming age—Well might Simeon embrace his Saviour, in his withered arms, on seeing Him in the temple, and pathetically add, Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.

To new Testament History we next appeal. Undoubtedly, *this* accords with former prophecies and promises. Prophecy is but the account, beforehand, of times ; history, of times, when come; and to be true, they must agree with the times, and with one another. It may be further expected, that history and prophecy shoud reciprocally throw light upon each other; so that by the distinct information of both, we may ascertain in the clearest manner, the state of the times they represent.

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The history of the new testament, comes in aid of the privileged state already mentioned, with the fullest evidence. Jews and Gentiles, as they formerly differed in this respect, are herein *opposed* to each other. A line appears drawn around the former, while the latter are excluded : within this sacred enclosure, they are called *Children*, and the Gentiles without, were for ages as *dogs*, and *outcasts*, without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world. Eph. chap. 2. v. 12. Sad pitiable state ! how desirable an alteration ! This Abraham saw attendant upon the day of Christ. God's promise to Him imported so much ; and new Testament History abundantly confirms it.

Prejudices, like to those which influence the minds of too many still, and which prevent their viewing the world in so favorable a light as to external gospel privileges, as they ought, prevailed in the breasts of the Apostles. To destroy them in Peter, was the design of that extraordinary vision related, Acts chap. 10. He saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him. Rise, Peter,

kill

kill and eat. But Peter said, not so Lord, for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, what God hath cleansed, that call not thou *common*. This was done thrice, and the vessel was received up again into heaven. V. 11.—

16. Peter doubting in himself what this should mean, Providence becomes interpreter. The sequel of the story shews, the design was, to prepare Peter for an embassy among the *Gentiles*; to teach that servant of God the long existing distinction, between Jews and Gentiles was no more; that the latter stood upon equal footing with the former under a dispensation wherein all are *One*; to dispossess him of opinions and prejudices to the contrary, and to excite that liberal spirit in him, which suited the Genius of the gospel, and upon which depended the discharge of the commission he had received,—Go and disciple all nations. Peter, like Paul in another case, was not disobedient to the heavenly vision. Happily, no nation since, as it was before the setting up of the kingdom of Messiah, is debarred from the privileges of the gospel. Adieu, for ever adieu to language, once in use, and confining Salvation, i. e. the means of Salvation, to Israel. God's will and declaration of it rendered Abraham's posterity sole possessors of it. All besides were as nations whom God knew not, as unclean. But, glory to God, times are changed. Gentiles at large, contrasted

contrasted with their former state, are, by God's full and absolute declarations of mercy to be reckoned, clean, *relatively holy*; and, consequently, are in as fit a capacity for external privileges, as the Jews before them were from their relative sanctity.

A blessing of this nature should not be held in low estimation by creatures, who are less than the least of all God's mercies. It is a blessing to all to whom the promise and prophecy convey it; so that nations, even ignorant of the gospel, being, nevertheless, interested in the constitution of the gospel, as well as those acquainted with it, are benefited. To be situated as gentiles once were, would be an evil, the absence thereof must be a good.

Pertinent to this part of the subject, requisite for its further explanation, and introductory to the sequel, are the remarks which have been made on the terms, *unclean* and *holy*—“ It is generally agreed, says the pious and learned Mr. Baxter, that the most common use of the word “ *holy*, if not the only, both in scripture and profane writers, is to signify a thing seperated to “ God—*Omne Sanctum est Deo sanctum*; what-“ ever is holy, is holy to God.—Now as holiness thus signifieth a seperation to God, so “ it may be distinguished thus; a person or thing “ may be holy or seperated to God either in state
“ and

" and standing relation, or else only for some
 " particular act, or use, whether for shorter time,
 " or a longer. This sense of the term, he ob-
 " serves, is used in scripture, near six hundred
 " times. Baxter's plain scripture proof, pages
 80 and 82.—The RULE for determining the
 situation of the gentiles, in the above sense, clean
 or holy, is, in all equity, and upon scripture war-
 rant, to consider the state of the Jewish nation, to
 which they stand opposed. Now the ORIGIN,
 of Israel's separation from the rest of the world,
 was God's promise to Abraham and his seed. To
 put them in remembrance of this, was God made
 known to that people so often, as the God of Abra-
 ham. Exodus, chap. iii. v. 6. 15. 16. chap. iv.
 v. 5. Hence the privileges they possessed. Shall
 ANY NATION, (and none is excepted) be declared
 clean or holy as the Jews, upon the free and un-
 incumbered promise of Jehovah, and not at least
 have, *de jure*, correspondent privileges accom-
 panying a similar state of relative holiness? Is it
 conceivable, Abraham in the foresight of the fu-
 ture state of the nations under Christ, guided by
 the promise made concerning them, would view
 them in any other light?—Thus ran the divine
 declarations, as they immediately respected himself
 and posterity. I will make of thee A GREAT
 NATION, and I will bless thee, and thou shalt
 be a BLESSING. Gen. 12. 2. chap. 22. 17.
 Whence was Abraham to judge of the manner
 and

and extent in which CHRIST the PROMISED SEED in *some important sense*, would be a blessing to all nations, unless from the manner and extent in which he himself was to be a blessing?—This Patriarch was a blessing to the whole Jewish Nation by the promise of Jehovah, comprehending himself and descendants: surely, it was natural for Abraham to conclude that to the same extent, CHRIST would be a blessing to ALL NATIONS?—To Abraham and his seed appertained divers external privileges: could he conceive the nations under CHRIST, would not have what was tantamount to them?—With such prospects before him, his believing soul might well rejoice; and like the wise men upon seeing the star, with exceeding great joy.

If Abraham had so much reason to apprehend the nations would be privileged after this manner at that distance of time, and from such grounds of inference, much more does the historical and doctrinal language of the New-testament, warrant us to believe this same state is *the unalienable Inheritance* of the nations, till time shall be no more. Two passages in proof of this, deserve remark. One is, Rom. chap. 11. v. 16. *if the first-fruit be holy, the lump is also holy, and if the root be holy, so are the branches.* Having in the preceding observations ascertained the sense of the term, *holy*, it

only remains to enquire, to whom the observation of the Apostle is applicable, and in what way it is true, if the first-fruit be holy, the lump is holy, &c.—If we attend to the connection and drift of the Chapter, the passage is plainly meant to refer both to Jews and Gentiles. Is it inquired, upon what ground it is true of them? I answer, upon the ground of the PROMISE, which constitutes both Jews and Gentiles EQUAL ALIKE HOLY in a relative sense. Internal holiness cannot be meant, for it does not follow, if the root was holy in that sense, the branches would be so too. No promise secures internal holiness by way of invariable succession from Ancestors to posterity. Herein progenitors and descendants may differ. The impossibility of applying the Apostle's observations in this way, proves him to have a different meaning. Examine it by the interpretation of relative holiness, it will admit of the most UNIVERSAL application, first to Jews and then to Gentiles under the gospel dispensation. The Generations of the Jews in succession from Abraham to Christ were, uniformly, universally and equally holy, relatively considered; and the Gentiles under the gospel are so too. Divide the largest bodies of people into small, and these into still less, it will hold true, if the first-fruit of a nation, city, town, village, family, be holy, the lump is: because the promise which gives birth

to this relative holiness, since it comprehends the whole, must of course, the parts.

The other passage, claiming our notice, is 1. Cor. chap. 7. v. 14. *for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy.* So our translators have rendered the original; and accordingly our Expositors comment upon it. In reference to the subject in hand, it has been strangely bandied about by all parties; and both sides seem to feel themselves bound to abide by the English version of the passage. Drs. Doddridge, Stennet, Williams, and Mr. Booth, apparently regard the order of the English text as true. The author of Anti-Pædo-baptism examined, proposes considering, in this passage, the import of the phrase, answering to the words in English, *sanctified by*. By so doing, a coalition or partnership, takes place between two words in the passage which, in the original are *quite separate*; and if I mistake not, need not, from grammatical construction, or from the design of the Apostle, be joined together. The Greek may be thus read, *The husband who is not a believer with or as the wife, HATH BEEN SANCTIFIED OR MADE HOLY, and the wife who is not a believer with or as the husband, HATH BEEN SANCTIFIED OR MADE HOLY.* The learned Mr. Pool, in his Annotations, on the

eleventh verse of this chapter, marks an oversight of our translators, in rendering a verb passive in the active form. The like is observable in the passage before us : for the Verb, which is the preterperfect tense, passive, of the indicative mood, and ought to have been rendered, "hath been sanctified," is on the contrary translated, "is sanctified" which is the indicative mood, present tense, passive. It is as extraordinary that sundry words in the Greek, which immediately and naturally follow one another, should be displaced. Schrevelius observes, the preposition here used has the force and construction of all the prepositions, so that no objection can be made to its being construed *with*, or *as*. No such thing, therefore, is intended as our translation would import, namely, that an unbelieving husband is sanctified by his wife, or that the unbelieving wife, is sanctified by her husband. The idea suggested, is quite different, that though the husband is not a believer as the wife is, yet he hath, nevertheless, been sanctified, i. e. made relatively holy; and that the wife, though not a believer as her husband, has been the same. Not that in either case, the one is sanctified by the other : the unbelieving party is not made better in any relative sense by the believing. The marriage state does in no view affect or alter the relative holiness of either husband or wife ; and both are declared, notwithstanding they may be unbelievers, still holy

Is it asked, upon what ground?—The answer is, by virtue of the dispensation they live under, which constitutes every one relatively holy, independent of faith, and unbelief.

The difficulties of ascertaining in what sense the unbelieving party could be sanctified by the opposite, and which have occasioned such variety of opinions, are upon this view of the passage, done away; and appear entirely groundless. Thus understanding it, we admit with vast force and advantage Mr. Booth's remarks, wherein he observes, “On this term, sanctified, the inspired writer, manifestly lays a peculiar emphasis; such an emphasis, that it seems to be the governing word of the whole sentence, and a key to its true meaning.” It is, indeed, a word of vast importance: the whole passage rests upon it, as its basis: all besides this word in each clause, denotes, and distinguishes the person spoken of; *this* describes his or her relative state. The Apostle's conclusion concerning their offspring is natural, and the reason of it obvious. The promise on which the relative holiness of the parents stands, equally includes the children; and thus coincides that other passage, if the root be holy, so are the branches.—What farther tends to recommend this explanation of the text, is, that it answers the design of the Apostle, which appears from the context, to be the reconciling of the believing party to

to dwell with the unbelieving : it being supposed, that after their marriage, either the husband, or the wife, had been converted. The Apostle's words are to this effect, as addressed to the believer on either side, "Thou' the Grace of **God**, hath made so great a change in you, that, your partner by marriage is just the reverse to yourself, remaining in a state of unbelief, yet notwithstanding, you are to regard him, under the privileged state of the gospel, as relatively holy, and your children equally so. Think not then of departing from him, O Wife, for what knowest thou (and relative holiness is an encouragement to hope it may be so in the use of means) whether thou shalt save thy husband ? No key can better fit the wards of a lock, than this Interpretation seems to correspond with the drift and scope of the Apostle. It consequently bids the fairer to be the one intended.

Upon the whole then, it appears on the suffrage of Old-testament predictions and promises, and New-testament accounts, that there is the greatest reason to regard all the nations of the earth, indiscriminately, under an advantagious relative change of state, for which they are indebted to the **Lord Jesus Christ**. Well might a Multitude of the heavenly host at the birth of so extensive a Mercy, bless and praise **God**, saying, *glory to God in the highest, peace upon earth, good will towards men.*

Chap.

CHAPTER II.

Comprehending an Inquiry into the Right Rule of administering the Baptismal Ordinance; who are the proper Subjects of it; and an Examination of Scripture Accounts designed to Discover their Agreement, or Disagreement with, their Confirmation or Refutation, of the Author's views of Baptism.

THE design of this work being professedly to ascertain who are the PROPER SUBJECTS of Baptism under the gospel dispensation, and what the REGULATING PRINCIPLE to be observed as to administering the Ordinance, this is the proper place to lay before the Reader, the author's sentiments, together with those upon the subject to which he objects.

In the judgment of Anti-Pædobaptists, the ONLY proper subjects of Baptism, are persons deemed GENUINE BELIEVERS ON A CREDIBLE PROFESSION OF FAITH. According to this sentiment, all infants and the greater part of adults, are excluded from the ordinance.—The opinion of the Author of this work is, that, the right and rule of administering the baptismal ordinance, which confessedly

confessedly lies with a minister, stands on a different footing; that true faith does not essentially constitute a proper subject of baptism; that however it may, or it may not be in the baptized, or however the saving advantage of this, as of all other ordinances depends upon faith, (which is granted) that scripture holds forth other tenable ground than this, on which persons may be admitted to that sacred rite.

Of these two sentiments *that*, be it which it may, must be the true and scriptural one, which hath the least real inconveniencies attending it; is most suited to the Genius of the gospel; maintains the harmony in the several parts of scripture; and to which things apparently contradictory, may be most safely and easily reduced.

Among other difficulties, the following lie in the way of embracing the Anti-Pædobaptist plan.

1. On the part of the administrator of the ordinance. "Admission to baptism, says Dr. Gill, " lies *solely* in the breast of the administrator, " who is the only judge of the qualifications for " it; and has the *sole* power for receiving to it " and rejecting from it; if not sanctified, he may " reject a person thought fit by a church and ad- " mit a person to baptism not thought fit by a " church. Body of Divinity. Vol. p. 312. What " an arduous task devolves in this case upon a " minister of CHRIST! Every minister, is offici- ally

ally, to decide upon the merit, or demerit of the candidate; and this depends upon his faith or unbelief, as the credibility and the incredibility of profession will make it manifest. CREDIBLE PROFESSION! how vague the term! how varying and clashing as to what constitutes it, may be the ideas of different ministers. Who is to ascertain what degree of knowledge, &c. what kind of practice, or length of time, are necessary to make A PROFESSION CREDIBLE? After all is done to discover the sincerity of the heart, who can take upon him to affirm, the person may not deceive himself, or else, impose upon others? A credible profession being made the standard of administering the ordinance to Adults, it is necessarily an UNCERTAIN RULE, and liable to vary, as ministers entertain different opinions about it. A candidate may be qualified in the judgment of one minister, who is not so in the judgment of another; and the latter may have an equal right to determine unfavourably, as the former may, to do the contrary. Is it reasonable to imagine, that ever *this* was, can, or ought to be, the determining rule of administration? A rule which may be multiplied into as many rules, and differing from one another, as administrators agree or disagree about the nature of a credible profession? Is it likely, that Christ would empower his ministers ~~solely~~ to baptize, each upon his own judgment?

According to the judicious remarks of Dr. Gill, it is allowed, the ordinance of baptism lies *solely* with a minister, and that he is sole-judge of the qualifications for it.—But, these admitted, it is highly desirable for the sake of the baptizer, and candidate, yea, indispensably requisite, there should be some more determinate rule of guidance than credible profession. This is to be sought upon a plan where it is not possible to mistake. This we offer in lieu of the other, by proposing relative holiness ; or, in other words, we would exchange that which is subject to such uncertainty, difficulty, and inconvenience, for that relative state arising from the absolute and gracious Will of God.

2. The term “all nations” used in Christ’s commission, and in other parts of Scripture, descriptive of the gospel-dispensation, are, upon the Antipædo-baptist plan, indefensible. Exceptions unavoidably follow it, to the exclusion of, by far, very far, the greater part of the nations. A few, very few comparatively deemed credible professors, and, ALL NATIONS, are terms synonymous! Can Scripture give countenance to such notorious improprieties? Can the oracles of heaven tolerate such an abuse of words?

Free of such embarrassments, consistent with the nature of the baptismal ordinance, comporting with the general strain of the gospel, the following

ing ground of administration is urged, in the room of the other exceptionable plan.

THE RELATIVE STATE OF THE NATIONS UNDER THE GOSPEL, IS IN ITSELF A SUFFICIENT TITLE TO BAPTISM, AND IS THE ALONE INVARIABLE, CLEAR, AND CERTAIN RULE OF DIRECTION IN ADMINISTERING THE ORDINANCE.

It appears to me, the two ordinances of preaching and baptizing, in a particular manner depend on this relative state : it became necessary, therefore, to insist thereon in the first chapter; and having pointed it out in several passages, to examine its merit and use as to baptism. Such is the design of the present chapter.

The prophetical, promisory, historical and doctrinal parts of scripture, justify the idea of a change, greatly in favor of the world at large, taking place on the coming of Christ. It is now for us to enquire, whether, upon that ground, the Nations may be baptized, as well as preached unto, INDISCRIMINATELY. Objections to this idea, if any, are to be found—either in the nature of the relative state and baptism, disagreeing in themselves—or something repugnant to it in some divine order respecting baptism—in accounts of the administration of it, or else in passages addressed to persons, *as*, or *about* to be baptized. These in the following pages, will be distinctly examined: and I

trust, it will be shewn, that on a suitably close and impartial investigation, nothing like an insuperable objection arises from either of them. On the contrary, it is presumed, they will appear reconcileable to the right asserted in behalf of the nations, and in various points of view, confirming them in it.

I. To begin with the relative change, (or that holiness whereof it consists as a benefit) and the ordinance of baptism itself. A Superstructure requires its foundation to be equal to itself, or it cannot stand thereon: an answerable consistency and suitableness between the relative state and baptism is discernible, or the argument from it must be abandoned and given up.—What is there in baptism, that will not allow us to attach it to the nations as constituted *relatively holy* under the gospel? “I am led,” says Dr. Williams, by an “attentive and impartial survey of those sacred “passages that have any reference to the baptis-“mal right, to consider it in its most *general na-*
ture, as the instituted ordinance of a regular “admission into the visible kingdom of Christ, or “as it is sometimes called, the kingdom of hea-“ven; wherein the MINISTER solemnly recog-“nizes the fitness of the baptized to be a subject “of that kingdom.” As to the things represent-“ed by it,” the same author observes. “Pas-“sages of information relating to this particular,

“are

" are very numerous; but, if I mistake not,
 " there is not one but is naturally reducible to
 " these two heads, viz. *blessings exhibited by it,*
 " and *obligations resulting from it.*"—Under these
 two distinct branches, there is the following enum-
 eration. Blessings exhibited in the ordi-
 nance of the Christian Baptism are—"Remission
 " of sins. Acts ii. 38—Salvation thro' CHRIST.
 " Mark xvi. 16. 1 Peter iii. 21.—Union and
 " communion with Christ and with his body the
 " church. 1 Cor. xii. 13. Rom. vi 3. 4. &c.
 " Colos. ii. 11.—13.—Christ as our spiritual
 " covering and complete righteousness. Gal. iii.
 " 27.—The down-pouring of the Holy Spirit
 " Matth. iii. 11. Acts i. 5.—Regeneration. John
 " iii. 5. Tit. iii. 5.—Sanctification. 1 Cor. vi.
 " 11. Eph. v. 26. GOD all sufficient"—Under
 the list of obligations, resulting from baptism, are
 " obligations to Repentance. Acts xxiii. 16. to
 " destroy the body of sin. Rom. vi. 3. 4.—New-
 " ness of life and heavenly-mindedness. Rom. vi.
 " 4. 8. 11. 13. 19. &c. the answer of a good
 " conscience towards God. 1 Peter iii. 21. filling
 " up the place of departed christians. Rom. xv.
 " 29.—Waiting for the promise of the spirit.
 " Acts ii. 38. 39. chap. 8. 12.—17.—Devoted-
 " ness to the grace and sovereign Will of GOD,
 " FATHER, SON, and HOLY-GHOST. Matth. xxviii.
 " 19."—Anti-Pædobaptism examined, vol. 1.
 chap. 2. The nature of the ordinance being
 fought

sought for in the above particulars, and having a twofold aspect, exhibitory and *obligatory*, what disagreement is there between baptism and relative holiness? It is only *a visible sign* of that state of privilege into which the nations are brought under Christ. It is a *visible mean*, as well as preaching, of holding forth the same blessings, and laying under the same obligations. Instead then, of any contradiction, there is an entire consistency between relative holiness and the baptismal ordinance.—There is no further bar in the way of any being baptized, than of their being preached unto, so far as can be gathered from its nature.—What confirms this sentiment, is, that both preaching and baptizing are clasped together in the same general commission. Matth. xxviii. 19. Both ordinances evidently grow up out of the same root, the implied relative state. So far as the nature of an ordinance, in itself considered, can determine its use, and proper subjects, there is every reason to view it of the same extent as preaching with which it is coupled: and the objects of the latter, are ALL NATIONS.

There is not a single difficulty more in the way of preaching to all indiscriminately, than of baptizing them, from the *general nature* of the ordinance. All that is required for preaching, is *mere natural consent*, from men as men, independent of their being unbelievers, or the contrary.

Christ

Christ hath invested his ministers with full authority to preach, and the nations with a right to the privilege of hearing, *virtually* in the very commission. Some indeed, cannot be addressed as infants and persons labouring under the infirmity of deafness to a great degree: not that, as parts of the nations, they have not an equal right, but natural incapacity forbids the full benefit thereof. With respect to others, they have a natural capacity for preaching; are fit objects in that respect: still however, their common consent is requisite, but this most essentially differs from true faith; and it is evident, persons may attend preaching, and yet be unbelievers.—Violence is not to be offered, in any branch of the ministry to the common law of nature, so that men should be forced to it, contrary to their will. A disregard of this principle hath occasioned the persecution which hath stained Church-History with so much human blood. Christ intends and enjoins in no shape, *compulsive violence*. Common consent, (*notwithstanding which persons may be unbelievers*) is alone requisite on the aforesaid reason for ministers to feel themselves at liberty to preach to any; in like manner, we observe, so far as the argument respects the nature of the ordinance and its connection with preaching in the commission, nothing more than NATURAL ACQUIESCENCE is needful

for

for baptism. Persons may be baptized on barely not objecting to it, as they may be preached unto, for *ought* that appears to the contrary from the exhibitory and obligatory design of the ordinance. It is, in truth, a joint-mean with preaching, of exhibiting and obliging to the same things, believers and unbelievers, indiscriminately.

Besides : ordinances having always been attached to relative holiness, in point of right or fact, among Abraham's seed, it is natural to suppose the like to be the case, as to relative holiness under the gospel. It is notorious, that circumcision was instituted, on purpose to be a sign and seal of Abraham and his posterity's external relationship to God.—Its general nature and use correspond to baptism. Israel was not only *preached unto*, but **CIRCUMCISED**. The foundation of these distinguishing privileges, was their relative holiness. And is the *self-same thing* unequal under the dispensation of the gospel? Has it no outward, visible general sign annexed to it? Baptism, surely, if we consider its general nature ; if we view it by way of analogy with circumcision, looks likely to be an inseparable attendant upon it, and I dare not hesitate to say, it is.

Dr. Doddridge in his Family expositor, delivers his sentiments on 1 Cor. vii. 14. which was noticed in the former chapter, after this manner.

“ On the maturest and most impartial considera-

tion

" tion, I must judge it to refer to infant baptism,
 " nothing can be more apparent than that the word
 " *holy*, signifies persons who might be admitted to
 " partake of the *distinguishing rites of God's people.*
 " Compare Exod. xix. 6. Deut. vii. 6. chap.
 " xiv. 2. chap. xxvi. 19. chap. xxxiii. 3. Ezra
 " ix. 2. with Isaiah xxxv. 8. chap. lii. 1. Acts
 " x. 28. &c. And for the interpretation which
 " so many of our brethren the Baptists have con-
 " tended for, that *holy* signifies *legitimate*, and
 " *unclean illegitimate* (not to urge that this seems
 " an un-scriptural sense of the word) nothing can
 " be more evident; than that the argument will
 " by no means bear it." In the preceding re-
 marks on this passage, it hath been shewn, that
 on a due rendering of the words, and affixing the
 most natural meaning to them, the unbelieving
 party as well as the opposite, is relatively holy.
 " Nothing is more apparent, Dr. Doddridge ob-
 " serves, than that all who are so, are to be
 " admitted to partake of the rites of God's peo-
 " ple." It follows, that the unbeliever being
 equally holy in a relative sense, with the believer,
 hath an equal rite to baptism. The whole pas-
 sage therefore, serves to illustrate and confirm
 what we assert, that baptism is inseparably joined
 to relative holiness, and that the latter, is a suf-
 ficient title to the former.

II. Whether that divine order, Matth. xxviii.
19. will oblige us to depart from the groundwe
have chosen, comes next to be examined.

" It is, says Dr. Williams, an acknowledged
" fact that *baptismal purification* was familiarly
" known to the Jews, when John the Baptist
" made his appearance, and many ages before.
" Should a doubt of this fact still remain, Dr.
" Gale stands ready to remove it ; that the Jews,
" says he, on account of several kinds of pollu-
" tion, used to *purify* themselves by *washing*, can
" not be questioned ; the *diverse baptisms or wash-*
" *ings* mentioned in the Epistle to the Hebrews,
" (chap. ix. 10.) make it incontestible. It ap-
" pears with superior evidence, from the testimony
" of competent and unexceptionable witnesses that
" BAPTISM was well known as a ceremonial, pu-
" rifying rite, prior to the christian æra : con-
" sequently, our Lord appointed a ceremony
" which *was in use before.*"—Anti-pæd. vol. 2.
p. 231. Baptism then being no novelty, Christ
plainly assumed to himself, as was the case with
John before him, an usual mode of purification.
It is introduced as making part of the work of his
disciples. John iv. 2. *Jesus himself baptized not,*
but his Disciples. The original institution of the
ordinance is no where noticed, only the fact of
Christ's Disciples baptizing, (and doubtless by his
authority) is recorded. Baptism as used and fanc-
tioned

tioned by Christ in the first instance, imperceptibly and unawares, comes forward to our view. In truth, the formal primary institution of baptism by Christ, is only to be inferred, for it is nowhere declared. With regard to the passage under immediate consideration, it is manifestly not *institutive*, but *merely directive* as to the baptismal ordinance; and the latter, in only one single point of view. Well acquainted already with the nature, subjects, and mode of baptism, the Apostles needed no instruction concerning them: wherein their *ignorance* required it, it is *informing* to them, and that is, as their ministry was to extend to ALL NATIONS. To expect all that precision in this order as though it was the institution of baptism, or nothing was left us to learn about it, from other parts of scripture, is to stretch our expectations beyond their due bounds. The Apostles, surely, needed not to be taught things they could not but know before upon the subject; and their successors have no reason to complain, unless it be *unreasonably insisted* upon, that the whole of duty must be contained in a single passage; or that sufficient information is not to be received from other passages. Mr. Booth's words are unguardedly strong, when he observes, "If we annex the idea of *obscenity* to a passage of this sort, we either sink the idea of obligation to regard it, or impeach the wisdom, or goodness, or the equity of the divine

"legislator." There is nothing, the language and circumstances considered, to give it the shape of an institution: it is only *preceptive* as to what had before been *instituted*. The passage seen in this point of view, I proceed to make the following remarks with a view to elucidate its meaning and use.

(1) This commission implies what we have before asserted, *viz.* a *secret constitution in favor of its objects, prior to the words, and originating in the Will of Christ, and his Father who sent him.* It was the will of the latter, agreeable to what he had promised to Abraham, that in his seed, CHRIST, all the nations of the earth should be blessed. I ask, whether it does not look likely from the very face of our Lord's commission, that he delivered it with a view to the performance of that inestimably precious promise? It is beyond all reasonable doubt that this commission respects the divine Will, by which ALL NATIONS are more favorably situated, than before. Pursuant to it, the Apostles travelled to and fro, preaching the gospel of the kingdom. Inspired with a genuine zeal for the Lord of Hosts, with a glowing concern for the salvation of souls, Christ's ministers may itinerate to all parts of the earth, with the everlasting gospel in their hand; wherever they go, they have this commission to produce, at once to shew the right of all nations to be preached unto, and their right to preach to them.

All

All that is requisite for the nations having the full enjoyment of their right, is NATURAL CONSENT, for they must not be COMPELLED BY VIOLENCE.. Historical accounts of gospel-missionaries are agreeable to these remarks.— These going on the benevolent design of introducing the gospel where it was unknown, have undertaken the voyage or journey, under the notion of the inhabitants having a previous right to the Gospel. The idea of their being believers or unbelievers, is on such occasions out of the question. All which ministers want, as the first step to an establishment of the gospel, is LIBERTY to preach : *common consent*, is enough to secure them this, and is compatible with a state of unbelief in the persons giving it. Now the question is, whether baptism is not to be administered on the same footing. Having this enquiry in view, I proceed to observe,

(2) There is nothing in the NATURE of baptism in itself, which forbids its immediate conjunction with the other branch of the ministry, *viz.* preaching. From ought that appears as to its use, it may be classed and performed as a joint-mean with preaching to answer the same ends. What has been before advanced concerning the nature of baptism, it is presumed, abundantly evinces this. Its nature, then, allowing us to consider preaching and baptizing, as the names of several persons under a firm, who yet are equal in the partnership

nership, it is plain, as far as the nature of the ordinance is a guide, it may be administered upon the same ground—As ministers are warranted to preach to people, upon obtaining their leave, so jointly with this part of their work, they may baptize them, because there is an equal reason for doing the one as the other.

Here a proper place presents itself for noticing baptism as a *MIXED ORDINANCE, partly positive and partly moral.* So the author of Anti-pæd. examined, represents it with great propriety and force of evidence. Whether it be considered as positive, or moral, or wherein it is partly both, it is conceived, it appears most naturally and advantageously so, as it is made parallel with preaching.
 “ A positive institute, is that, the reason of which
 “ we do not see, prior to external command, but
 “ which entirely originates in the sovereign will
 “ of the legislator.” Such is Dr. Williams’s description of a positive institution, and he supposes, his opponent, Mr. Booth, will not object to it. If this be its nature, *some obscurity*, is to be expected in a commission including the baptismal rite: it is no further plain, than as it is plainly the sovereign will of the Legislator. Not to notice how much it behoves Mr. Booth, to allow a certain proper obscurity in Christ’s commission to baptize, if it be positive, I ask in what position *its positive nature* most appears? As following, *teaching, and certain*

certain qualifications in the subjects, according to the baptist plan? Or, as we place it, parallel with preaching and separable from it? Baptism as administered to an adult, without a previous process of teaching and certain effects required, hath a more consistent appearance as A POSITIVE INSTITUTE, than under any other circumstances of administration. It has, on this footing, the aspect of INDEPENDENCY, and the SOVEREIGN WILL OF THE INSTITUTOR is at once CONSPICUOUS AND STRIKING.

It is however true, that it is partly moral, not as requiring moral qualifications in the subjects before-hand, but as denoting and obliging to moral uses, and ends in them, when baptized.—So far then as the nature of baptism, whether positive or moral is considered, it is reducible with the greatest advantage to the basis of a sovereign constitution, favorable to all nations.

Baptism further considered as an ordinance *out of the church*, is a proper associate with preaching, and both respect the kingdom of heaven, or the dispensation of the gospel, as it includes the world at large.

3. To the remarks already made towards elucidating the passage in hand, I add, the due rendering of the original must be settled; and when that is done, its just and genuine meaning also. Here it should be remembered. “ Nothing is capable of fixing the exact legislative force of a word,

" or phrase, but a careful and impartial attention to *circumstances*.—THAT must needs be the most natural signification, which results from a due weighing of *all circumstances*."

It is admitted that either, TEACH, or DISCIPLE ALL NATIONS is a proper translation of the original. If number, piety and learning can establish the pretensions of the Greek word to be rendered, *disciple*, be it known, it has all these in support of it. Dr. Williams tells us, it would be easy to produce a long list of eminent authors, ancient and modern, who render the original word by, *to proselyte*, *to disciple*, or *to make disciples*, as well as by, *to teach*.—Authorities of not less weight than the following are producible, Bullinger, Dutch-Annotators, Pool's Continuators, Doddridge, Turretine, Stockius, Beza, Gataker, Lightfoot, Hammond, Witsius; and this list might be increased by the names of many more.

The term *disciple*, as the same Greek word is englisched elsewhere, often appears in scripture, in the substantive form. Persons are said to be *disciples*; thus we read of Moses's *disciples*; and such, it is notorious, were infants and adults, being initiated by circumcision. "Some" says Dr. Addington "may think it improper to call children *disciples*; but there seems no more impropriety in calling them *disciples* of Christ, than servants of God, as in Lev. xxv. 41. 42. And they

they seem at least included, if not principally referred to, in the term in Acts xv. 10. where the design of the judaizing teachers, which is mentioned, Acts xxi. 21. as the scheme for circumcising their children, is censured as an attempt to put a yoke upon the neck of the DISCIPLES." The learned and judicious Turretine remarks, "the word, which Christ here uses, does not so properly signify *to teach by preaching*, as MAKE DISCIPLES, which may be done by the administration of baptism, it being a Sacrament of initiation. Thus John iv. 1. Mathetas poiein (*the Greek in English Characters*) is not *simply to teach*, BUT TO MAKE DISCIPLES, and to introduce into a professional state of discipline, as among the Jews, persons were often made disciples, *not as already taught*, BUT IN ORDER TO BE TAUGHT. Thus a Gentile addressed Hillel, *make a proselyte of me, that thou mayest teach me.* And that the word is so to be understood here, is demonstrable from the word afterwards, rendered *teaching*, which appears *tautological*, unless the first word refers to something more than that." Turretini Theologia.—What was the judgment of Justin Martyr concerning the controverted word in the commission, as well as what was the practice of his time, which was very early in the second century, appears from one of his apologies: wherein he observes, there were in his day, "several men and

women sixty or seventy years old, who from infants, had been *discipled to Christ.*" "Here," "says Dr. Williams, noticing this passage," he uses the very word of commission, with which Baptism is so strictly and inseparably connected." Ignatius in his Epistle to the Romans, speaks of his being **DISCIPLED** by his sufferings from his persecutors. The use of the same Greek word in connection with sufferings, which are figuratively styled *baptisms* in scripture; favors, at least remotely, a more general sense of the term, than mere teaching ; and surely does not contradict the idea of baptism as a mode of discipling.

Having examined such passages where the term, **DISCIPLE**, either as a Substantive, or else as a Verb occurs, I have not been able to perceive in one of them, any thing to establish its limited meaning *teach*. The propriety of rendering **THE VERB**, *disciple*, is acknowledged in translating the **SUBSTANTIVE** after that manner. Then why are they not invariably so englisch'd ? How comes it to pass, that the same Greek word is one while, and uniformly, as a Substantive rendered **DISCIPLE**, anon, as a verb, *teach* ? I answer, that in many passages, it would be manifestly harsh and improper to render the substantive by *teach*, though it is so strictly urged, and contended for, to be the meaning of the verb in the commission. How uncouthly would the following passages run.

When

When he had made an end of COMMANDING his TAUGHT.—Matth. xi. 1. Teach us to pray as John taught his TAUGHT. Luke xi. 1. If any man come to me, and hate not his father, and mother, wife, and children, and brethren and sisters, yea and his own life also, he cannot be MY TAUGHT, Luke xiv. 26. If necessity, or conveniency, introduced the translation of the substantive, by *disciple*, it had been better to have retained it on all occasions. This, however, is no where the case, when the *Verb* is used ; and the variation, from what is evidently the occasion of it, countenances the idea of the original word, being of greater latitude than some are willing to allow it. Besides, TEACH occurs twice over in the commission according to the common rendering. But if the same thing is meant, why not the same Greek word used in both places ? Why a needless tautology of sense, and superfluous variety of language ?—If the last word rendered *teaching* is explanatory of the first, properly translated *disciple*, BAPTIZING which immediately follows it, may be referred to it also. If it be quite distinct, then it follows, persons may be disciples without teaching. If *teaching* and *baptizing* are referable to the first word, then *disciple* stands as a GENERAL TERM.

Mr. Booth seems to think the Apostle Paul has helped him to a declaration much to his purpose, and quite inconsistent with the idea of its being an apostolic duty to make persons disciples by baptizing them. *Christ sent me not to baptize, but to preach the gospel.* 1 Cor. i. 17. Mr. Booth remarks, " on the supposition of its being an apostolic duty " to make persons disciples by baptizing them, " either the Apostle Paul received a commission " from his divine Lord essentially different from " the words under consideration, Matth. xxviii. " 19. or, he failed to a great degree in the " execution of it, especially among the Corin- " thians. Our opponents at every turn insist " that the great Law-giver ordered his eleven " Apostles to disciple all nations by baptizing " them ; while he who laboured more abun- " dantly than they all, tells us, that he was *not* " sent, comparatively speaking, to baptize even " those that believed. Consequently, he was not " sent to make disciples, in that way for which " our opponents plead, is clear from the copy of " it, which Luke has recorded. Nay, so far from " thinking it would have been his happiness to " have made a multitude of the Corinthians dis- " ciples by baptizing them, that he thanks God " he has baptized but very few : and this he does, " while claiming the honour of having been the " favoured instrument of converting a great part
 " of

" of those that were saints in the city of Corinth." Thus far Mr. Booth: and notwithstanding his view of the passage, I cannot help thinking, it requires a different comment and conclusion. Mr. B. will not himself presume to deny (for how can any one ?) that part of Paul's business was *baptizing*; and that he acted under this *general commission*, made to the eleven Apostles. If baptism was a branch of ministerial duty, or a benefit conferred on the subject of it, could Paul, consistently either with truth or charity, thank God absolutely, that he *did* not baptize, or was not sent for that work? Impossible. Paul intends no such thing; but it is evidently an expression, which the particular circumstances of the Corinthians prompted him to use. There were divisions in the church: they were split into parties, and each had its head or master. One said I am of Paul, another, I am of Apollos, &c. Whence is this? The Apostle in effect asks, by proceeding thus: Is Christ divided? was Paul crucified for you, or were you baptized in the name of Paul? You have no pretence, as it happens, for what you do in setting me up as your master, from *my baptizing* you. And however it is my work and delight to baptize as well as to preach, I thank God, under your divided circumstances, that you have it not in your power, from any part that I took in administering that ordinance for you, to say, I baptized you in my name,

name, or made you, in a sort disciples of mine. They were baptized, and many of them too, as appears from Acts xviii. 8. Consequently, there was a baptizer besides Paul, at Corinth. and in reference to that providence of God, which provided him with an auxiliary in that part of his work, and not to his general commission, he adds, God sent me not to baptize, but to preach the gospel among you. If these remarks subjoined to Mr. Booth's, are deemed more natural and preferable than his by the impartial reader, the passage agrees to the idea of its being an apostolic duty to make persons disciples by baptizing them, and strongly confirms it, if any force be allowed to the Apostle's reasoning.

In Acts xiv. 21. it is related concerning Paul and Barnabas at Derbe, that *when they had preached the Gospel to, (literally according to the Greek) EVANGELIZED THAT CITY, and taught (Greek,) DISCIPLED MANY, they returned again to Lystra.* In this passage we have all that is preserved of the history of this place, as it relates to the ministry of those two faithful servants of Christ there. The consequence of their coming to it, and opening their commission, was, they *avangelized* the place. They ministerially recognized the whole city by preaching in it, as within the compass of the commission by which they acted.—They *discipled* many in it.—It is manifestly

a very

a very summary account that is contained in this latter clause. Did they only *teach* many? Did they not *baptize* them? Doubtless they did; but all, the history tells us, is, THEY WERE DISCIPLED.—Surely then, this phrase is proper to express, and represent them, as both baptized and taught: their baptism is not barely inferable from it, but included in the common term.—It is observable, that the word, *disciple*, is not introduced in Scripture, as adopted by Christ, nor applied to particular persons, till there is good reason to conclude they were baptized. Christ is even said to teach multitudes, and they are said to follow Him; who nevertheless, seem distinguished from Disciples. Matth. v. 1 &c. It is true there is an entire silence observed concerning the baptism of the twelve disciples, but doubtless as baptizers of others, they were baptized themselves, tho' the fact of their being so, is not recorded. The first time, New-testament history makes mention of persons being made disciples, is, when they are said to have been baptized.—The passage alluded to, is John iv. 1. On this Mr. Booth observes, “To make disciples and to baptize one or another, are plainly represented as different actions: for Jesus made more disciples than John, though He baptized not any of them.” The purpose for which, this Author makes the observation, is very plain, but

but it is by no means so clear, that the passage will justify it. It must be allowed to be of importance, to regard the circumstances of a text, in order to determine the design of it, and after what manner, the Phraseology is to be understood. Now the *circumstance* and *language* controverted in this text are evidently introduced, merely to account for the departure of Christ from Judæa. The increase of his Disciples had excited the jealousy of the Pharisees, and he retreated to Galilee, to escape the consequences of it. The Historian with a view to account for the removal of Christ to this latter place, relates the rumour which had reached the ears of the Pharisees concerning him. That which rendered Christ obnoxious to this sect was, *making disciples*, and this in general, would be naturally reported to them, and the other clause, “*and baptized*,” to confirm the former, as asserting a general fact. There is no room, therefore, whether we consider it as a matter which some reported to the Pharisees, or as related by John, to conceive, either the one or the other meant, to represent the actions of making disciples and baptizing so distinct, as Mr. B. imagines. The disciples baptizing is nothing to the purpose, for it was the same, done by his authority, as if Christ did it himself: and accordingly he is said to have baptized.—Nor is it likely,

that

that the Pharisees, to whom the report was carried, and in reference to whom this historical circumstance is mentioned, considered *making disciples*, and *baptizing*, different and distinct actions. What ! the Pharisees, so apt to boast themselves the disciples of Moses, among whom they were entered by circumcision !

" To make disciples, and to baptize one or another, are plainly represented as different actions, FOR JESUS made more disciples than John, though He baptized them not"—If *baptizing* and *making disciples*, be so very distinct, and it is evident the *making disciples*, was the obnoxious circumstance to the Pharisees, what occasion for adding any thing about baptism, or for the Historian's enlarging upon it ? If it be so very distinct, was it not immaterial, neither here nor there, whether it was mentioned or not? But the Historian takes pains to inform us, that JESUS baptized not, but his disciples.—Is not this best accounted for, I beg leave to ask, by thus considering the drift of the passage in question, ' Jesus made, and for that purpose, baptized more disciples than John, by means of his twelve disciples.' Mr. B. very well knows, that *and* in the passage, is *exegetical*, as well as copulative, and answers, in sense to *even*, when it follows some general design or fact mentioned, and something is introduced, which is a branch or mode thereof. The clause then, *and, or even baptized*, seems particularly noticed, as

part of the report made to the Pharisees, which as a branch of Christ's work by his disciples, would certify the circumstance so offensive to them of his **MAKING DISCIPLES.**—It may be observed, that it is with little propriety, Mr. B. raises the distinctions, which he does upon this passage, after the account given in the preceding chapter, by some of John's disciples, concerning Christ. *Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, BEHOLD THE SAME BAPTIZETH,* and **ALL MEN COME TO HIM.** So far from discarding baptizing, as no part of making disciples, these passages may be added to others in support of the contrary.

Mr. B. well aware of the importance of limiting the sense of *disciple all nations to teach*, in support of his cause, labors hard to establish it to the exclusion of any thing besides.—But after all, that he hath said, and all which he produces from others, there is one thing, on which I think, I may venture to challenge him. Namely, to produce a passage, where the original word in the commission is used, and applied to person or character, under the name of *disciple*, or *discipled*, and *Baptism* may not fairly and easily be considered as included in its general import.

Till this is done, all beside is labor lost.—If it cannot be done, but on the contrary, Scripture uses it as a general term in other places, there is no reason

reason, but what predilection for a particular hypothesis suggests, to regard it in its limited sense, *teach*.—To adopt the words of Dr. Guyse, in a note upon Christ's commission. Upon the above grounds, to me it seems, “That, *disciple all nations*, relates to the whole design of Christ's commission, for making disciples to him, and that *baptizing and teaching*, are mentioned as particular branches of that general design, the order of which, was to be determined by the circumstances of things.”—See his Paraphrase.

Disciple all nations thus understood, the latter phrase, *all nations*, will bear a consistent sense, as it denotes ONE GREAT WHOLE, consisting of ever so many parts. Upon Mr. Booth's and the Baptist interpretation of it, confining it to *teach*, including therein its particular effects, it certainly dwindles into a very small number. “According to the principles of our opponents, the term, *Nation*, must have, a very singular acceptation indeed, for in the first place, they must exclude from it, *all infants and young children*, and in the next place, they would exclude from it *all adults*, the few, comparatively very few excepted, who are deemed by them fit subjects for baptism. Well, when they have taught them, few as they may be, the NATION is disciplined!” So Dr. Williams remarks, and

if such be the natural consequence, is it not enough to render their *limited* sense suspected? And the more so by Mr. Booth, who insists, that this law is most express and unequivocal.

How Mr. B. would get rid of the arguments taken from the objects of the commission *all nations*, in combating with a Pædobaptist, the following extract will shew. "All nations are to be discipled. Infants are part of the nations. therefore, say Mr. Henry and others, infants must be discipled by being baptized. As if whenever we find any thing mentioned in the new Testament, respecting *all nations*, we were obliged to consider millions of infants, as immediately interested in it? But whether this be a fact, let the following examples declare. Matth. xxiv. 9. 14. Rom. xvi. 26. Mark, xi. 17. Rev. xiv. 8. xv. 4. xviii. 23. Rom. xv. 11. Psalm, lxxii. 11. 17. lxxxvi. 9. cxvii. 118. 16. Zech. xiv. 2. Mal. iii. 12. Now as in these and other passages, the terms, *nation*, *all nations*, are used without any reference to infants; the arguments formed upon them, by our opposers must be quite futile." Confident as our remarker may be, that these passages are used without any reference to infants, TRUTH will justify the observation, they *may*, every one of them, have a reference, in a very consistent sense; and if so, why should they be excepted.

Mr.

If Mr. B. is unfortunate in his list of specimens, the argument formed upon the terms, *nations*, and *all nations*, from ought that appears to the contrary in the texts produced, is valid. After a close examination of those passages, where the terms in question occur, I venture on a publication of the following remark: namely, that where they are used, as large collective bodies, and things are described as done to, or performed by a nation, or nations *as such*, individuals of all sexes and ages, are included, as having one common interest therein. Now if the idea of *interest* is transferred to our Lord's commission, which hath *expressly* for its objects *all nations*, it is but maintaining an uniformity of interpretation in the sacred Scriptures, and establishes the interest of all, indiscriminately, in the branches of the commission, *baptizing* and *teaching*.

Millions of infants, as acknowledged in the last quotation from Mr. B's work—and it may be added, millions of adults also, are not a little concerned in the just sense of this leading text; for as that is determined, they are all either excluded from, or admitted to participate, *de jure*, i. e. in *point of right*, the benefit of the commission. That scheme which impoverishes the phrase, *all nations*, by millions and millions of infants and adults, may well be suspected to be wrong, as repugnant

repugnant to propriety of expression, and the feelings of humanity also. By what authority is such an unnatural, unprecedented dismemberment of the objective term, made? Is it out of conveniency to the term, teach, asserted to be the strict and only meaning of the verb, rendered properly *Disciple*? That sense, which will not admit of a compromise between the two terms, but if maintained as to either, will offer violence to both in turn, must certainly be illegitimate. This is the unavoidable consequence of the baptist rigid interpretation, therefore let it be cashiered—and that which will be more accommodating between the seeming opposites, *teach* and *all nations*, be adopted. The sense, deserving of acceptance on *this ground*, is, (even if the first word be rendered *teach*) that which has been just hinted, under the idea of *common interest*; and may be seen under the following observations upon Mark xvi. 15.—To this passage, I immediately proceed, because it is a parallel one and, as Mr. Booth styles it, another copy of the enacting statute respecting baptism. *And he said unto them, Go ye into all the World, and preach the Gospel, to every creature. He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned.*

On making the slightest comparison between the two, a disparity is at once perceptible; and
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of the two copies, that in Matthew is found the most perfect.—In this, recorded by Mark, *preaching* only is noticed in the *preceptive part*. Baptism makes its appearance in the *character* drawn afterwards of one who shall be saved.

The difference which appears incontrovertibly, in these two copies, though relating to the same object, and where our opponents seem to expect language the most express, is not a little extraordinary. If it be maintained (as some do according to Matthew's commission) there is a *teaching previous to baptism*, and a *teaching after*, expressed by two different Greek words—it is natural to ask, to which does Mark's copy answer. To the first or to the last? if to the *first*, there is in that case an omission, or silence, as to baptism and subsequent teaching, as supposed in Matthew's account—if to the *last*, it is then most likely to be, as we consider it in Matthew, a branch of the general design, as contained in the first word, and properly rendered, *disciple*.

Of the two cases, there can be little hesitation, in pronouncing, which claims the preference—for, admitting the first, Mark's copy strangely falls short of Matthew's. If the last, the first word in Matthew's, unless it be a general term, must be superfluous. This by the way, is a *presumptive argument of its partaking of a greater*

greater latitude, at the head of the Passage, and that baptizing and teaching, are the modes of it.—

Preach the gospel to every creature. If I mistake not, there is just and strong ground to conclude the sense of this clause, expressed in words to the following effect. Ministers are authorised to look upon all, young and old, inclusively, as teachable *de jure*, i. e. in point of right. Not one is under any disqualifying hindrance from the commission itself. This, as a legal instrument, conveys and secures to the World at large, a grant and right which they had not before. The ministry of the Apostles, was confined heretofore, to the Jews, by a prohibitory clause. Matth. x. 5. Consequently, till their commission is enlarged, Gentiles, adults and infants, were *de jure*, in point of right, **UNTEACHABLE**. Since the commission before us, **ALL** are to be regarded as fit objects for ministerial teaching, not from any qualifying circumstances in themselves, but in the Redeemer's authoritative grant and constitution. Is it a matter of inquiry why the gospel is preached to any, the answer is, because our Lord impowers his ministers to consider them teachable.—But how?—As grown to years of maturity or understanding? No, for it is evident, that prior to this enlargement of the ministerial commission,

commission, the Gentiles, in *point of capacity*, were teachable, when they were not so, in point of right—Infants and adults, stood upon an equal footing, for want of this commission, however different as to age and capacity, &c. Under the commission, their case is just the reverse, the design of our Lord being to establish a general right: and what, from circumstances is so evidently the spirit of the passage, ought, in all reason, to regulate our interpretation of the letter of it.—Was *every person's capacity* made the *measure* of our Lord's commission, and the *standard* of a right to preaching, what absurdities would follow? The deaf among adults, as well as infants, must, for that incidental infirmity, be set aside, as not concerned in this commission. Persons at different times, under different circumstances, are interested and not interested. Interest (strange to tell!) will, in this case, be suspended on hearing, or the loss of it. Yet, if the deaf are not blind also, the use of God's word by their eye-sight, proves, they are just as much interested, *in respect of right*, as if they had the use of their ears, as well as their eyes.

To understand the general commission in the two copies without the above latitude, would it not seem to be an impeachment of Christ's wisdom,—derogatory to his authority—and virtually subversive of the ministry of the gospel? If when he says,

'Preach the gospel to every creature,' &c. He had no design to establish a certain universal right, or interest therein, would not other language have been chosen, more adapted to the limitations and exceptions, with which the words are incumbered on the Antipædobaptist plan? If, to give an universal interest, be the object he has in view, it at once comports with his wisdom, dignity, and authority, by fixing, 'every Creature,' 'all Nations' in a preaching, teachable, baptizable State; rising above, and not regarding, as an hindrance to their **CONSTITUTED CAPACITY**, any natural incapacity from age, infirmity, &c.—If this commission be weakened, will not the Ministry which stands upon it as a Basis, totter? Is it not owing to the sanction of this commission, that Ministers preach the gospel to *any*—and if to any, then to *all*, *de jure*, but if their official right to preach to all, be denied, it is in effect, denying a right to preach to any.

Now, all who are considered teachable in right of the **Grant**, are baptizable. Adults and Infants are constituent parts of all nations; teaching and baptizing, are parts of the commission, common to both parts of the nations, Infants and Adults. *Natural capacity* from age, &c. a *spiritual capacity* including believing, &c. are only secondary things, mere circumstances.—A **CONSTITUTED CAPACITY**—A **GIVEN INDISCRIMINATE RIGHT**, is,

is, I conceive, the PRINCIPAL THING in the COMMISSION, as such—Ministers are to preach to Adults, not only for their sakes personally, but virtually recognizing the given right of ALL their Fellow-creatures to the same. Baptism, is to be administered as declarative to the same extent.

“ Every Creature, all Nations” viewed through the medium of our Lord’s Grant, are upon an EQUALITY.—In the execution of this commission, Fidelity to their Master demands of Ministers, that all be treated as EQUAL. Which way is this to be done? Is it not by baptizing Infants, who are in possession of the right, and are capable subjects of the ordinance? Incapable of actual preaching, (to which, nevertheless, they have a right) there is the greater reason, that they should be baptized, to which the grant and natural Capacity concur; that thereby the whole of the Commission, and their Right to baptism and teaching, may be acknowledged in the administration of ONE ordinance.

ADULTS are equal in respect of this commission. To recur to what has been said, I ask, why are they teachable? I answer, from a GIVEN RIGHT, independent of understanding, &c. Why baptizable? The reply is the same. The intervention of particular effects of the ministry, producing a credible profession of faith, as con-

stituting a right to baptism, appears to me totally unauthorized by the commission. Baptizing and teaching, as branches of Christ's general design, are associated ; they are, de jure, of equal extent, which is the thing to be regarded ; and therefore, adults are, indiscriminately entitled to preaching as well as baptizing, to baptizing as well as preaching. Particular qualifications, such as are supposed on the plan of Antipædobaptists, are not within the compass of a commission to ministers, as such. Believing, repenting, &c. are things which may be brought about, and doubtless are, by the ministry : both ordinances are appointed for these ends ; and the Lord may, and often does render them effectual. But is not the distinction just, necessary, and manifest, between, Effects flowing from the immediate Agency of the Holy Spirit, and baptizing and teaching, as committed to ministers. What would the Apostles have had reason to say, when the commission was just issued, or ministers still, as acting under it, if we are to consider, *disciple all nations, Teach all nations,* as synonymous with, *make them true believers, real penitents.* Though it is granted, Faith, Repentance, and Salvation, are the designed ends of the ministry, on the part of Christ, yet, it is impossible, that discipling, teaching, baptizing, should be A LAW to ministers, but

but as MEANS—Repentance and Faith are effects, for which no human Being is, or can be strictly, either equal or responsible. The TRUST, as assigned in the commission, hath responsibility and capacity attached to it; and who must not perceive, that these can only relate to the external work of teaching and baptizing. Let impartiality judge then, whether it is not reasonable to conclude that the Nations have a right to baptizing and teaching, according to the state in which the commission becomes a LAW to ministers. Is it a law to ministers, only as it relates to external teaching and baptizing? What is the conclusion, with respect to the nations, but that, in the moment, that ministers are in a situation, externally to teach them, they are at the same time, in a situation, as warranted by the commission, to baptize them. If this be true, Believing and Repenting, are not to be taken into the account, but under the notion of *prerequisites* to baptism, to be discarded, as they are in regard to preaching, whatever use they may be of, on other accounts, under both ordinances.

But is not, Mark xvi. 16. inimical to the point contended for, where it is said. *He that believeth and is baptized, shall be saved. He that believeth not, shall be damned.* Often as this text is cited by Mr. B. and Others, as containing

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an indispensable qualification for baptism, I suspect, it will not answer the purpose intended. If baptism rests on a credible profession of faith, which is the sentiment of our opponents; to countenance it, the phraseology ought to be very different, and the words run after the following manner, *He that credibly professeth to believe.* To this variation from the letter of the text, the declaration which follows, *shall be saved,* is totally repugnant.—SAVED! consequently, a GENUINE BELIEVER, so that if we find a RULE here, our conduct must answer to this principle, *Genuine believers only are to be baptized.* A judgment of charity will, in this case, not be sufficient to determine, who is a proper Candidate: nothing less than a judgment of certainty will do. But, alas! the latter is not to be had; and if a judgment of charity is proposed in lieu, it is evidently deviating from the text in question; and not only so, but lies open to the charge of an uncertain rule, varying as the temper, or views of the administrator, may differ. As “*He that believeth and is baptized,*” cannot serve as a rule, so it is plain, it was not intended to do so; otherwise, we should have found it in the *preceptive* part of the verse before, whereas in the place in which it stands, it is a description of the SAVED, and with its opposite, of the DAMNED according to characters existing

existing under the gospel-dispensation. By the UNBELIEVER, of whom nothing is said concerning baptism, is it not reasonable to understand him, as an Infidel, or one who professeth to believe, and is BAPTIZED, and yet void of true faith.

Common sense requires, that the ORDER of the words should be considered in reference to the DESIGN of the whole, which is not to shew, how we are to proceed as to baptizing, but who shall be saved and perish. *He that believeth*, is the essential part of the character, to which Salvation appertains; and is baptized, follows merely as an attendant on it, which with respect to the Person, might either be before, or after, without or with genuine faith.

One thing more is deserving of our notice, concerning teaching, as part of our Lord's commission, namely, that it has a POSITIVE ASPECT.—To teach one another, is agreeable to the law of nature, but that law was counteracted, when the Redeemer delivered that positive precept to the contrary. Matth. x. 5. *These twelve, Jesus sent forth, and commanded, saying, Go not into the way of the gentiles, &c.* Here was a positive embargo laid upon ministers, not to stir beyond the Jews; and had it continued in force, the consequence must have been, a restriction of labours to the circle prescribed. Who or what can take it off? Only he who

who laid it on, and by the same manner, A POSITIVE PRECEPT, such as we have in the text. Thus the Law of Nature returns to its old course; all which stopped its current, is taken away, and teach, in the commission, is a joint-positive branch of it with baptizing. Consequently, 'disciple itself' is positive too.

' Let partial baptism then, as maintained by the Baptists on one hand, infant and adult Baptism, as avowed in this work on the other, be balanced together; will not the scale turn in favor of the latter? If the observations be true, which have been produced, the Commission commands the Baptism of infants and adults, indiscriminately. It gives no sanction to the partial principles, and practices, of our differing Brethren. " In religious matters, and especially in the worship of God, it is not only sinful to go *contra Statutum*, (against a statute) but to go *Supra Statutum* (above a statute) or to speak home in the case, *acting supra statutum*, is all one with *acting contra Statutum*. Therein God's requiring is equivalent to forbidding; and doing more than he commandeth, to doing contrary to it." As these are Sentiments which have obtained Mr. B's approbation, being part of a quotation found in his work, may I not venture to ask, in what light are we to consider, *doing less than the Statute?*

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Is there not evil annexed to acting *Infra Statutum*, (beneath the Statute)? If so, and the preceding pages do not bear false witness, there is no little blame imputable to the principles and practices of Antipædobaptists. The commission is very large, their scheme very narrow; all the difference there is between both, will determine the degree of enormity chargeable on the Authors of it.—Besides: upon the presumption that what is urged is true, it may be retorted upon our Brethren in their usual strain, *No precept for what you do!*—The detail of strange consequences may be yet further increased by observing, that, if *teach all nations* be understood as our opponents do, of that *teaching*, which is followed with Baptism, and includes in it *particular effects*; then, to maintain consistency, they should preach or teach no more than they do, or, than they are sure, they shall baptize, for the commission in this sense, requires, that whom they teach, the same they baptize. As “rare are solitary woes,” so rare are solitary absurdities; one begets another. For instance, this absurdity will accompany the former. Ministers can only be *Teachers* to such who are so taught, as in the judgment of Antipædobaptists are fit subjects for the baptismal ordinance. They may be *Preachers* according to Mark’s copy, but not *Teachers* according to Matthew’s. Alas!

for my aged Fathers, and beloved Brethren in the Ministry, if this be true Doctrine. To disprove it to be a natural consequence from the views of our opponents, as well as the rest mentioned, will, I conceive, be a difficult task to perform.

Judge then, Reader, judge for yourself, after attentively weighing the commission, and what has been advanced upon it, whether there be not good reason to consider Baptism, and Teaching, as positive branches, (at large, moral-positive) of Discipling the Nations founded upon some positively favored State, which can be no other than Relative Holiness,—to which state, while the Jews enjoyed it, external privileges appertained.

III. The Investigation of the principal historical accounts of Baptism in the New Testament, next demands our attention.

The object of the inquiry, it should be remembered, is, to ascertain the agreement or disagreement of these accounts with the author's principles, or those of Antipædobaptists, concerning Baptism. In tracing this object, I remark on the leading historical cases recorded, as follows :

(1) That Preaching, Teaching, or what amounts to it, introduces to baptism, and that the Baptismal Ordinance was administered very soon.

How

How this mode of procedure, this dispatch in baptizing, is accounted for; and its consistency with the avowed principle and design of this work, the sequel will make to appear. When our Redeemer delivered the commission already considered, He, doubtless, did not mean himself to regard the Nations; or that the Nations should be regarded, as if they were a collection of irrational Beings. He did not design to give a sanction to the principle or practice of unnatural compulsion. He did not intend passing an act in favor of criminal violence in a holy cause. While we cannot but conclude this was far from his design, Ministers are not to act in reference to the commission, towards their Fellow-creatures, but as persons having a natural unalienable right to act for themselves in religious concerns. Two views of the Nations ought to be distinctly taken and considered in connection with our Lord's words—One is, that view of them but just mentioned, as rational creatures—the other is, that which immediately presents itself from the body of the commission as they are the objects of it.—Unless this distinction be allowed and regarded, violence and persecution by those who assume the discharge of the commission, will meet with a patronage, to which one cannot forbear saying as Abraham, *That be far from thee to do*

after this manner. It is a proposition therefore, which, I conceive, may be laid down, as strictly true, that any professing to act under the commission of Christ, either as to baptizing or teaching, and therein offers violence to the law of Nature, deviates from the design of the Legislator, misconstrues his words, and practically calumniates his blessed religion.

Upon this principle, all instances of Baptism, however, by whom, or upon whomsoever performed, infringing upon the Law of Nature, demand the severest censure. As Baptisms of this cast, we regard those administered by the Missionaries of the Church of Rome upon the Indians; concerning which, Millar in his history of the propagation of Christianity gives us the following intelligence. “ ‘Tis (says He) reported of twelve Franciscan Friars, that each of them baptized an hundred thousand Indians, and one of them four times that number, asking no more, but, what is your Name? Yea, they baptized vast multitudes all at once, without any previous care, so as that these pretended Profelytes did not know whether they were baptized or not.” To this Paragraph may be added Mr. Ramsay’s Story, related by Mr. Booth. “ The absent Owner of a Plantation, [in the West-Indies] sent out positive standing instructions to his Manager

" nager to have his Slaves carefully instructed
 " in the Christian Religion, and baptized. He
 " [the Clergyman that was employed] came to
 " a Plantation on a Sunday afternoon, and de-
 " sired the manager to collect eight or ten
 " Slaves to be baptized. They were brought
 " before him. He began to repeat the office of
 " Baptism. When he had read as far as that
 " part of the Service where he was to sprinkle
 " them with water, if their former name plea-
 " sed him, he baptized them by it, but if he
 " thought it not fit to call a Christian by, as
 " was his opinion of Quamina, Bungee, and the
 " like, he gave them the first Christian Name
 " that occurred to his memory.—Some of the
 " baptized would mutter and say, *they desired*
 " *not the Parson to throw water in their face,*
 " which was all they knew of the matter, and
 " therefore were *loth* to suffer themselves to be
 " so dealt with." This is the Story: Mr. Booth's
 Remarks upon it shall next come forward. " Now
 " this is genuine *Discipleship* by baptism, for here
 " is not the least appearance of professing Faith,
 " nor of instruction previous to the use of wa-
 " ter. A fine illustration this of what our Lord
 " meant by *Matheteusate!*—Nor is it of any
 " force against this method of making Disciples,
 " that these poor Negroes *muttered*, and knew
 " not what to make of the parson's conduct.

" For

" For, if it be the command of our Lord to
 " make Disciples without instruction, and mere-
 " ly by baptizing them, the Work is done,
 " the discipleship is effected by barely admini-
 " stering the Rite."

Having laid this strange West-Indian Case before the Reader, and Mr. B—'s Remarks upon it, I hope, I may be permitted to subjoin a few of my own. " The glasses need not to be wiped very clean" (to adopt a borrowed Phrase in Mr. B—'s Work) nor be used very long, to see that Author's design in introducing this story, and commencing a Remarker on it. Was it with a view to strengthen his Argument in support of his favorite rendering of *Matheteus* *fate by teach*? Was it to entail ridicule and abhorrence upon principles as to the Administration of the Baptismal Ordinance more wide and liberal than his own? If such were the objects Mr. B. had in view, I am happy to say, He has undertaken a bad cause, and has no occasion to triumph. Such a course as was pursued in the West-Indies, receives no countenance from the distinguishing Sentiments of Pædobaptists, or from the Author's still larger plan in this publication. The Relation of it, creates not a little disgust, so abhorrent are our principles from such practices. And some withal, at Mr. B—'s insinuations to the contrary.

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That the case held up to public notice, as A FINE ILLUSTRATION OF what our Lord meant by MATHETEUSATE—AS GENUINE DISCIPLESHP—does not make it necessary that, *the Greek* should be rendered *teach*, and so throw any advantage into the cause of our Opponents, I would endeavour to prove thus—I ask, did Christ or did He not mean, to authorize his Ministers to force or compel any by an unnatural violence, or infringement on the Law of Nature, to be baptized and taught, under the commission? If it be answered in the negative, which it must, the Apostles had one obvious step to take, which was to address themselves to the People, that they might obtain their consent. The commission at large is positive in part, resting on the sovereign and gracious Will of its Author—intrusted to Men to execute among their Fellow-creatures. From the very nature of things, even if it were admitted that the first word in the commission required *teaching*, who does not perceive, there must be a *teaching* due to the Law of Nature, to the natural liberty of Adults before that. Accordingly, there must not be less than a first, second, and third teaching: the two first before; the last after Baptism.—The Nations must be PREVIOUSLY TOLD, alias, TAUGHT, *what commission* is about to be executed among

among them, what it consists of, and according to the approved rendering among the Baptists these are, *teach, baptizing, teaching*—Besides, it is a quite unprecedented thing for a positive Ordinance which is to be administered by men among men, to be done without previous consent among Adults. Administrators are obliged by the unrestrained Law of Nature, to treat the Subjects of their Administration as rational Beings, be they of what age they may.

Abraham upon receiving command from God, to circumcise every one born in his house, and bought with money, took every male and circumcised the flesh of their foreskin on the self-same day. What means did Abraham pursue? Violence made no part of them by compelling, contrary to their consent, the men of Abraham's house to be circumcised. Would he not make a declaration of this positive Order, the nature, and ends of it? Doubtless—The Law of Nature requires so much: the divine Order though positive, did not exclude it, and so authorize a violent course. The Nature of an Ordinance as positive, is not necessarily hostile to these ideas; for let the definition of such an Ordinance be given (as it ought) to distinguish it from moral ones, the Ordinance as positive, must have a *certain situation*; and it is a thing entirely new for it

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to have either such a situation or direction as to infringe upon natural liberty from the conduct of the Administrator.—When it was mentioned under a former Head, that the prohibitory clause, Matth. x. 5. counteracted the Law of Nature, my meaning was merely with regard to the Gospel-ministration. The Gospel-ministry being a matter of positive Institution and limited to the Jewish Nation, though as Men, it was agreeable to the Law of Nature that the Apostles should teach the World at large, yet as Ministers, they had no right for want of an enlarged commission. Thus the Law of Nature received a check, but entirely in reference to the Gospel. As far as the commission went, under which the Apostles acted at first, which was to the Jews, the Law of Nature had no restraint. Under this new enlarged glorious commission to all Nations, there is room for it to act still; and thus it becomes an honored auxiliary to Christ's Ministers in the execution of it. If there be any force in these remarks, which are submitted to the Reader's consideration, it is plain that the plan here proposed for enquiry allows no such procedure as Mr. Ramsay's Story discovers.—They make for the rendering of the term in question by Disciple, rather than teach, as upon the latter there will be quite a superfluity of it—and

there is no occasion for setting it up under the idea that *discipling by baptizing* lies open to the making of such Disciples as the Clergyman afore-mentioned, because consent being requisite to prevent any infringement on the "Law of Nature, something tantamount to *teaching, preaching,* must ordinarily precede it. To disciple by baptizing, stands clear of those incongruities which Mr. B. would annex to it, by having recourse to what has been said. Here, let it be observed, that the commission, as we have seen, including Infants as well as Adults, the Law of Nature receives no infringement from discipling them, (*it being their right*) provided it is done with the consent of those who have from natural Relation their disposal.

Mr. B. animadverting on Mr. Horsey's sermon on Infant-Baptism inserts the following Note. "*Regularly admitted into the dispensation of the Christian Religion, by being baptized.*" While I cannot but question the truth of this position, yet, I freely allow it the merit of originality. For though many have talked of baptism admitting into the visible Church, yet Mr. Horsey is the only Author whom I have observed, that speaks of it admitting into the Christian Dispensation. "To live under the Christian Dispensation, to enjoy the privileges of the Christian dispensation,

" sation, and such like phrases, are commonly used, but regularly admitted into the Dispensation of the Christian Religion, and that by Baptism, is both uncommon and improper."

Thus finding fault with the expression He proceeds. " To convict it of impropriety." Then follows a set of questions, which as they belong to the subject in hand, I will beg, leave to consider myself as Catechumen, and answer. Does Mr. B. inquire, " Is it a fact that neither Jews nor Gentiles had any regular Interest in the Christian Dispensation till they were baptized?" I answer, it is a fact they had no visible regular interest in the Christian Dispensation, till they were baptized. " Was not the Gospel, by divine order, preached to them, and was it not quite regular for them to hear it, prior to their being baptized?" Preached to them, and regular for them to hear it in an *unbaptized* state, only upon the afore-mentioned end of obtaining consent. The divine order to which Mr. B. refers, and which has been considered under the second general Division, it is apprehended, requires no more. " Might not both Jews and Gentiles, while unbaptized, attend the Apostolic Ministry, in all branches of moral Worship, without the least irregularity"? The Worship under the Gospel is an evangelically-instituted

tuted, moral-positive Worship.—And premising this, I reply, without hesitation. There is no impropriety, but the contrary in the Jews and Gentiles attending the public ministry, *till* baptized. But before Mr. B. can obtain any advantage to his cause either from the question or the answer, it behoves him to shew, that Jews and Gentiles did attend on all the branches of moral Worship in an *unbaptized* state. For want of precept and precedent to establish the fact, there would be no small irregularity in such a conduct. To become spectators of such a scene, as the question supposes, we must repair to the congregations of professed Baptists : the eye will quickly discover some who twenty, thirty years, &c. have attended on the branches of moral Worship, as Mr. B. calls them, and notwithstanding *unbaptized*. Where will Mr. B. find a precedent for this in all the New Testament—? “Might they not study the Scriptures, “converse with Christians about their Souls, and “solemnly pray in the Name of Jesus, without being suspected of irregularity, except “they were baptized?” What! study the Scriptures, converse with Christians, pray in the Name of Jesus, and be unbaptized! Has Mr. B. no suspicion of irregularity here? Does he carry his notions of *credible profession* so much further, that he will not baptize persons who
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admit of such a description? "From what branch of moral worship are unbaptized persons debarred by any rite of Christ, or the custom of the Apostolic Churches?" No Rule of Christ, no custom of the Apostles, debars persons as unbaptized from moral Worship as such.—But, be it remembered, both the rule of Christ and the custom of the Apostles and Apostolic Churches require, that moral Worship should be made evangelical, according to the institution and Genius of the Gospel. And here our Opponents are greatly to blame, who lay stumbling blocks in the way of its being so.

It is now time for me in turn to interrogate. From the practice of the Apostles as recorded, is there no reason to consider them acting agreeable to the above views? Do we not mark the speed with which they proceeded to the administration of baptism? and a solid reason for it likewise? May we not here obtain a light to discover emphasis and weight in such language, as, *Why tarriest thou, arise and be baptized?* In such accounts as, *He and all his were baptized Straitway?* Laying aside this view of the case, and supposing for the moment, the Apostles had considered the import of the first leading term in the commission to imply very particular effects, they might have allowed themselves more time,
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after the example of certain persons amongst us now-a-days; they might have gone on *teaching and still teaching*. But the King's business demanded haste. The commission is admirably framed to expedite; the pattern drawn therein the Apostles manifestly followed and so generally, that a reference to the whole of their conduct is enough.

Through an oversight of the *exact position*, and regard which the commission of Christ bears to **THE LAW OF NATURE**, which, as the Will of Christ, forbids any part of Christ's positive Commission to be executed without a certain previous consent obtained, it is, I suspect that our differing Brethren have insisted so strenuously for *their* rendering Matheusate: not distinguishing between what is done *in reference to* the commission, and what is performed *under* it. To the same circumstance, if I mistake not, Mr. B. may consider himself indebted for some observations, which he regards as concessions of Pædobaptists. A Reader may perceive in several of the quotations produced in Mr. B.—'s work under Matth. xxviii. 19. That the Authors are impressed with the expediency of teaching of some sort previous to the baptismal Ordinance. This is particularly to be observed in the Specimens given from Dr. Doddridge, Grotius, Hoornbeekius, Dr. Ridgley, Poole's Continuators,

Continuators, Beckmannus, Episcopius.—The Testimony of Beckmanus is not a little striking. “ That the word *Matheteuein* according to its etymology signifies to **MAKE DISCIPLES**, is readily allowed by ALL”—Still however, these Authors seem to consider instruction, as belonging to it, which is most readily granted, as a general term, including *baptizing and teaching*—This placing *teaching* in the commission after *baptizing* rather than before, if the order in which they are represented is tenaciously followed, and at the same time, the circumstance of *natural consent* being over-looked, led them to such accounts of *Matheteusate*, which are inconsistent with themselves, and if admitted, would over-load the commission, with a *super-abundance of teaching*, as before remarked:—

(2) I proceed to notice the language which the New Testament-Baptizers use as to their preaching and baptizing, having their great commission before them. While under the former head of subdivision observations have been made, intended to account for the Apostles’ baptizing with such celerity—namely, that the parties might with all speed be visibly staled under the commission—this particular leads us to examine, whether *a credible profession of Faith entitles to Baptism*, is a sentiment which

Scripture

Scripture-Precedents of Baptism warrant. It is natural to expect, that the language used by administrators should assist us herein. Let us, therefore, examine it with care and impartiality.

The Ministry of John, the venerable Fore-runner of our Lord, consisted of *preaching* and *baptizing*. What was the substance and scope of his preaching? Repentance, and the Baptism of Repentance.—Matth. iii. 2. Mark, i. 4. What Repentance? Doubtless, sincere and unfeigned. The very word *Repent*, means the essential of Repentance, as it respects the Heart; not indeed to the exclusion of the form and fruits of it, but this is rather implied than expressed. If the Tree be good, the Fruit will be so also. But if John preached true unfeigned Repentance, and we are to make his preaching the rule of baptizing, and so true Repentance a prerequisite to baptism, it follows none but real penitents ought to be baptized.—John, we are given to understand, preached also the *Baptism of Repentance*. A mode of representing the Ordinance that strongly befriends the idea of Baptism as *exhibitory of, obligatory and helpful to Repentance*; and the conclusion, that it is a joint-

joint-mean with preaching to bring about Repentance where not, and aid it [where it is. *I baptize you with water UNTO REPENTANCE.* The preposition used appears in that remarkable passage concerning Israel at large where it is said, they were all baptized unto Moses, in the Cloud and the Sea. 1. Cor. x. 2. Turretine understands the phrase, *UNTO MOSES*, *Metonymically*, q. d. unto the Doctrine and Dispensation of Moses. Not to notice that here we have an instance of Baptism, wherein, *unquestionably*, Infants and Adults promiscuously are included, I ask is it not Scriptural, in the passage just adduced, to regard the phrase, *unto Repentance*, in a sense not to the exception of Infants or Adults, as making Repentance an essential prerequisite to Baptism? Is not Repentance, as here represented, rather held forth as a *terminus ad quem*, an END for which, than *terminus a quo*, a GROUND ON WHICH, it was administered?

Among the number who repaired to John's Baptism were MANY of the Pharisees and Sadducees. Upon seeing them, he addressed them in Language, which bespeaks faithfulness, but no refusal. The contrary to a denial is intimated in v. 11. where in a speech immediately directed to them, he says in the words before noticed, *I INDEED BAPTIZE YOU with water unto Repentance.* Can language more expressive of

consent, or of actual administration on the part of a person baptizing be used? He, however, accompanies what he does, and which these Pharisees and Scribes came for, with reasonable and suitable advice, that as persons submitting to the Ordinance of Baptism, they would bring forth fruits in their future lives meet for, or becoming the nature, design, and obligations of the Baptisinal Ordinance.—To this effect, is that language, *Bring forth therefore Fruits meet for Repentance.* The Pharisees and Lawyers, whom our Lord represents as rejecting the counsel of God against themselves being not baptized of him, were certainly not these persons, for the fact disproves it— Mr. B. allows Baptism in the passage here alluded to (Luke, vii. 30.) to be called the Counsel of God.—COUNSEL! How congruous such an account to the idea of its being an ordained mean with preaching, of advising, obliging, and being helpful to Repentance. This Ordinance, the Pharisees and Lawyers rejected against themselves. The many said to come to John's Baptism, must in all reason be excepted—and where lies the difference between those two classes of Pharisees?—The one came to John's Baptism i. e. to be baptized; the other rejected it and did not come. What conclusion then, is warranted by a comparative view of our Lord's charge against the Pharisees as

rejecters of John's Baptism? Of the Pharisee as coming to John's Baptism? I answer, that those that did come, were baptized; that it was the fault of the others, for want of a professing willingness, that they were not baptized—if Repentance had been urged as a prerequisite for Baptism, our Lord would have blamed them in the first instance, for *non-repenting*. But it upon the confession of Mr. B. Baptism and the Counsel of God be strictly synonymous, Christ so expresses himself as to make their criminality to lie in their *rejecting* John's Baptism, the opposite to which is *consenting*.—John's grand argument for what he did, was. *The Kingdom of Heaven is at Hand.*—The period was drawing near, when the adorable Messiah would enter on his public Ministry, and introduce the most illustrious dispensation of Grace, which should continue till Time would be no more. What the morning Star is to the rising Sun, such was John's Ministry to our Lord. He therefore comes forward, saying, *Repent, FOR THE KINGDOM OF HEAVEN IS AT HAND.*—He publishes a call to Repentance, and announces Baptism, as we have seen, a joint-mean with preaching, to bring the nation to Repentance. A suitableness of State to the Dispensation coming on, seems to be one general idea intended.—Repentance may be conceived in a two-fold view, either

as it respects THE THING ITSELF—or as THE END OF A GOSPEL MINISTRY—In either case, I see no reason why Infants should be excepted from a certain interest in this general call. To deny their capacity for that which is tantamount to Repentance in Adults, brings along with it one or other of these consequences—either that they were not born in Sin contrary to the testimony of Scripture—or a denial of their Salvation as incapable of what is essential thereunto—If Repentance be considered as the *end* of a Gospel call, and Infants, as I think must be allowed, are proper subjects of certain obligation, it is unnatural to consider them as not interested in a call which rests on the obligation of the objects of it, to the thing it specifies, namely, Repentance.—Other testimony of Scripture favors these ideas as to a general call. Thus, when Jonah received a commission to go and preach to Nineveh, more than six score thousand persons that could not discern between their right hand and left, *alias* Children, were interested in the preaching of that prophet—As far as children were capable of an external State of Repentance, they were put into it by wearing sackcloth. Making Scripture our guide from the case of Nineveh, what is more natural than to view Infants as well as Adults, *indiscriminately* involved in the call to Repentance,

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under John's Ministry ; and *Baptism* being as suitable to the people on his preaching as *covering with sackcloth* was to Nineveh on Jonah's, Infants in the one case, might be so situated, as to answer to the Infants in the other.

Besides : if the Kingdom of Heaven being at hand was a reason of John's Ministry, then both branches of it, *calling to Repentance* and *baptizing*, must apply to all under the Kingdom of Heaven ; and it seems fair to consider that interpretation of the passages in question, as not the true and genuine one, which makes the matter of John's call, repenting and baptizing, *UNEQUAL TO IT*.—But the Kingdom of Heaven, is a glorious Dispensation of wide extent—it includes Infants and Adults promiscuously. Concerning the former, Christ was pleased to declare. Matth. xix. 14. *Suffer little Children to come unto me*, (or to be brought, as they are said to have been carried, and taken up in Christ's arms) *for of such is the Kingdom of Heaven*.—Beside the gracious assurance expressed in these words on behalf of Infants without exception, it is obvious, that Christ speaks of that act of parents or friends bringing children to him as if their own act of coming, though from the circumstances related, we know it was not.—Are Adults included under the Kingdom of Heaven ? Few, very few, according

ording to the practice and principles of our Antipædobaptist friends, but, surely, our Lord was of a different way of thinking, when He dictated, Matth. xiii. 47. *The Kingdom of Heaven is like unto a net that was cast into the Sea, and gathered of every kind both good and bad.* The commission of Christ before considered, is doubtless this net, in the execution of which, Ministers are to gather; the Sea the World, where persons, indiscriminately, are to be gathered by the two parts of the commission, *baptizing* and *teaching*.—Ministers officially considered may throw the net into the sea, or execute their commission in the World, without distinction of parts, places or persons.—All in respect of the commission, are allowed to be in a state to be gathered.—Such seems to be the description of the Kingdom of Heaven, as pictured in the aforesighted parable—Now was it on the eve of the commencement of this glorious constitution, that the New Testament Elias appeared? Was his Ministry owing to its speedy approach? Surely, ALL included in the Kingdom of Heaven, were interested in the joint-branches of his Ministry. Consequently, Infants and Adults promiscuously. If other circumstances, then, should not arise in the account of John's Baptism repugnant to the general right of all indiscriminately, it is presumed, the language John made use of as to preaching

preaching and baptizing, is not discouraging to the object of this work.

Acts, ii. 28. 39. *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of Sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off [E V E N] as many as the Lord our God shall call.* Here, and in the case with which these passages are connected is a sort of COLOSSUS among BAPTISMAL PRECEDENTS. The more attention is due to it on that account. How far Peter's address as now before us, will support the principle of our Opponents, baptizing on a credible profession of Faith, I shall attempt to scrutinize, and to this end notice those things in the texts, whence they derive their argument, and consider them as conclusive in their favor.—To secure themselves in possession of this part of Scripture, *Repent ye and be baptized, or the order of the Words, the promise mentioned as meaning that of JOEL's Prophecy, the term Children as denoting such only who are the distinguished Subjects of divine Grace, the Call as spoken of God's Spirit, are each of them insisted upon.* Of each of these, I shall take notice in the Sequel.—The arrangement of the words,

words, *repent ye and be baptized*, is and can be of no service to the cause of Antipædobaptists, in my apprehension, unless two things can be shewn, namely, that the Apostle, by "Repent ye," means any thing less than *genuine Repentance*, and that a *credible profession* of Repentance is the same thing as genuine Repentance. Despairing of the possibility of these things, I cannot but consider an argument in favor of the distinguishing sentiments I oppose taken from the mere words of Peter or their order to be futile. For the difference is, or may be as much as between the shadow and the substance. *Credibly profess Repentance and be baptized!* No, if the mere order of the words is to decide, and the most natural sense of the call, "Repent ye" be considered, **TRULY AND UNFEIGNEDLY REPENT AT HEART AND BE BAPTIZED**, is Peter's language constructively. I scruple not to affirm if this was the Repentance urged along with baptism by Peter, and as an **ESSENTIAL PREREQUISITE** to baptism, it was out of his power, and it is out of any man's, to act according to it, without a discernment of spirits. Respecting Repentance as required in the text in question, and profession of Repentance which may be deemed, credible, as required by our differing Brethren, a person may come up to the latter, and fall short of the former. To cite

cite Peter's *Language*, which is express and unequivocal, demanding true Repentance as affording a Rule, when the main thing in that Rule, (if Baptism rests on profession merely) may be wanting, is, to say the least of it, *strange indeed*. Yet this is the conduct, and way of reasoning on the part of our Opponents.—Allow to the call *Repent ye*, but its NATURAL GENUINE SENSE, and the Worm at the bottom of Jonah's gourd did not render that more useless to him, than this sense will the *mere order* of this passage to the cause it is urged to defend.—The design of the Apostle being beyond all reasonable doubt to press true Repentance, how suitable such language, speaking as he was to persons who were unexpectedly wrought upon and evidently the subjects of some compunction. *Repent ye and be baptized*, are both parts of the Ministerial Call, and as one must unavoidably precede the other, how pertinent and proper that *the end*, Repentance, to which baptizing and preaching are subservient, should be mentioned first. “Positive Institutions” says Bishop Butler, “I suppose all “ those which Christianity enjoins, are *means* to “ a moral end, and the *end* must be acknowledged “ more excellent than the *means*.” Agreeable to this remark, if it cannot be denied but Baptism is a mean to repentance, is it at all to be wondered at, that “ *Repent ye*,” should precede “ *and be baptized*.”

baptized."—Impartiality must, I think, acknowledge, that the words in Peter's address, do not necessarily draw along with them the sense, which would make Repentance an indispensable prerequisite. They may admit, perfectly consistent with the Phraseology, a very different meaning. Now suppose Peter's call, capable of two different constructions. It, in this case, resembles a pair of scales in *equilibrio*, or equally balanced. Only as both sides can produce solid arguments for their own and against the opposite opinion, can they expect the scale to preponderate in their favor. What is there on the Antipædobaptist side of the question? Nothing from the nature of the Ordinance. Nothing from Christ's commission, both which we have considered. I add by way of anticipation, nothing from the promise by which Peter backs this Call. So far as I can see, the mere order, without any regard to the strict and natural sense of the passage, is set up. To say the most of it, an apparent sense of Scripture is brought forward as a candidate for acceptance, though such consequences would follow from the admission of it, as to render it of no service, even to those who contend for it—for true Repentance is the requisition and the requisition can alone be the Rule or Precedent.

The Promise in the book of Joel quoted by Peter expressly, as mentioned in the former part of the chapter, is insisted upon to be the promise meant by Peter in the passage under consideration. In opposition to this, others step forward in behalf of the ABRAHAMIC PROMISE. Mr. Bostwick in his sermon on this controverted text, argues against the former and for the latter in the following manner. "Some suppose" (says he) "that by this promise the Apostle only intends that of Joel's prophecy which he had quoted in the preceeding sermon from the 16. to the 22. v. But let any one read that prophecy of Joel as quoted by the Apostle in these verses, and he must be immediately convinced, that the extraordinary and miraculous gifts of the Holy Ghost are there intended; consequently that the promise, contained in this prophecy, could never here be urged as a ground or motive to baptism; for extraordinary and miraculous gifts were neither required as the ground of Baptism, nor numbered among the blessings that usually attend or flow from it. Nor is there the least intimation given in this history, that the three thousand here baptized did receive these miraculous gifts. If therefore this was the promise the Apostle speaks of to them and their children, it will follow that the promise was not made good; for neither they

" nor their children, (that we read of) were
 " ever possessed of these extraordinary gifts.—
 " Besides, the promise in Joel had already its
 " accomplishment in that extraordinary effusion
 " of the Spirit upon the Apostles. This Saint
 " Peter declares, and quotes the promise on pur-
 " pose to prove his declaration. It is plain then,
 " he can have no reference to this in the Promise
 " here mentioned." As to the Promise he con-
 ceives to be meant, the same Author observes,
 " It is notorious that THE COVENANT WITH
 " ABRAHAM was well-known and often empha-
 " tically called THE PROMISE without any other
 " Characteristic or note of Distinction. But to
 " conclude the point, the Apostle himself has
 " plainly informed us in another place, what he
 " here intends by the Promise. See Acts iii. 25.
 " where urging much the SAME EXHORTATION
 " upon his Jewish Hearers as he does here, he
 " enforces it with this argument : *Ye are the chil-
 " dren of the Covenant, which God made with our
 " Fathers, saying unto Abraham, AND IN THY SEED
 " SHALL ALL THE KINDREDS OF THE EARTH
 " BE BLESSED.*" It would be easy to shew that
 this worthy Author is not singular in his views or
 reasonings by producing other quotations. But
 to proceed : let the Promise be what it may, one
 thing must, I think, be granted that it is intro-
 duced as the ground of the Apostle's address in
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the verse immediately preceding it. It is remarkable, that our Lord's commission, notwithstanding the capital figure it makes, was not either in *this case or any other we read of*, pleaded. THE PROMISE, whatever it be, doubtless of ancient date compared with the commission, is brought forward. Now does not the Apostle's mention of the one, and the silence about the other, when one would have expected, the commission of Christ might have been urged as the sole basis of his conduct and their compliance, bespeak, that Christ, when he made the commission, had respect to the ancient promise, agreeable to what has appeared in this work already? Peter directs their views to the promise, as that whence they may derive encouragement as to repentance, baptism, remission of sin and the receiving of the Spirit.—The *Commission* under which Peter acted, he seems to consider more immediately as the Rule to Christ's Ministers, who are the executors of it. The *Promise*, as that which respects the people, as the objects included in the commission. Thus both the commission and promise have a mutual aspect to each other. By the One, Ministers as the smaller body, are warranted to perform their part, the large Body of the Nations is prompted to their's on the ground of the promise. If the promise be allowed to be the encouraging matter to the people, to Repentance, Baptism, &c. and as such

such urged by the Apostle, it appears to come to the same thing whether, the promise be understood of that in Joel—or of the other mentioned, Acts, iii. 25—Both the promises respect the *same period of time*, the commencement of the Gospel Dispensation. Of the two promises, that in Joel being much later, and yet respecting the same period, requires to be considered, as subordinate to, or *virtually* in the older comprehensive promise. The promise is manifestly urged to inforce a compliance with the Grand Call of the Ministry and its objects. How could it be mentioned by Peter, or so understood by the people, unless OBJECTIVELY exhibiting Blessings—I will pour out of my Spirit on all Flesh.—In thy Seed shall all the Nations of the earth be blessed.—Having their views directed by the joint assistance of the commission and of such promissory language, what greater encouragement could the Apostles or the People have ? ALL FLESH, ALL NATIONS, on the authority and exhibitory Grace of the commission and promise may be ministerially called. How confirming this to the leading idea of this work, namely the privileged state of the World at large !

The Promise is to you, AND YOUR CHILDREN.—The term *children* in this clause, undergoes a strange limitation, both from Pædobaptists and Antipædobaptists. Infants are understood to the exception of Adults, as it is supposed to respect the

the Ordinance of Baptism by one party, and **only** visibly professing children are regarded by the other, and so all Adults beside, and Infants as well, thrust out of the term. "Some of our learned opposers indeed (says Mr. Booth) contend for the indefinite sense of the term, *children*. Thus for example, VOSSIUS : To you and to your children was the promise made. Now mention is made of children simply, without difference of age. HEIDEGGERUS : The promise was made to their children indefinitely without difference of age. WITSIUS : Mention is made of children simply without difference of age." Not a little pleased with the sanction of such a learned Triumvirate to my own opinion, I am not at all afraid of Mr. B.—'s consequences. No, I admit his "consequently, all the children of the Apostles' awakened auditors, whether Infants or Adults were without exception to be baptized."

To all that are afar off, WHETHER JEW OR GENTILE. General and indiscriminate as the objective terms are ; calculated, as they seem to be to give us an idea of the extensive latitude, or compass belonging to the promise ; natural as it was for Peter's Jewish hearers to consider it in that light, yet the last clause of all, if Mr. B. be right, has the same effect upon the foregoing terms as some baneful Frost on a Tree laden with Fruit. Thus he observes. "*As many as the Lord our God*

shall call, is as plainly as possible a limiting clause, and extends a restrictive force to the term *children*, the pronoun *you*, or to that descriptive language *all that are afar off.*" These Remarks may be confronted with the following of Dr. Williams's, which serve to shew, that Mr. B. confounds what ought to be distinguished; and that while it is unnatural, so it is unnecessary to mutilate the former parts of the passage by reason of the last. "Here we should carefully distinguish between God's *call* and men's *compliance* with it. The latter of these ideas is out of the present question; being excluded by the nature of the subject, and the proper force of the term. Nor should we confound the *call of the gospel*, with God's *secret choice* of individuals, or his *efficacious drawing* of them to himself to love and serve him in spirit and in truth. These things belong to a sovereign invisible dispensation; a dispensation of quite a different nature from what our apostle mainly intends. And indeed, with regard to what is termed *effectual calling*, which Mr. B. seems to take for granted is here intended, the *call* must not be confounded with the *effects* of it. In my apprehension, the secret and efficacious influence of God on the sinner's mind, whereby it is disposed to receive the truth, is very improperly termed God's *call*. For his *calling* of them, properly speaking, is by his *word*, his *will revealed*,

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the *ministry* of reconciliation, &c. but what renders this calling *effectual*, is the imparted influence or powerful operation of the Spirit on the mind, and thereby a disposition, inclination, or moral ability, is produced, to *comply* with the call. Hence *many* are *called*, but *few* are *chosen**.

BESIDES : The promise, or gospel grant, is not any blessing conferred in **CONSEQUENCE** of *effectual calling*, but in *subserviency* to it. For the promise is the *foundation* of our access to God, and our *encouragement* to repentance, and not a blessing consequent upon either. Repenting, complying, coming to God, &c. are *our acts* and exercises ; but without a promise they have no ground, no motive, no existence. Persons, families, and nations, are *called* THAT THEY MAY COMPLY, and the promise is given them as the *inducement*. When any *actually comply* with the purport of the call, we are taught and obliged to ascribe that efficiency, not to our own distinguishing worthiness and ability, but to the power of God, executing the plan of sovereign distinguishing love. Thus God *calls*, but man, through the stupifying effect of sin, refuses ; yet when God *works* in us both to will and to do of his good pleasure, who can let ? Nevertheless,

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Matt. xx. 16. xxii. 14.

the blessings promised, or exhibited in the promise, become actually ours in consequence of our answering the divine requisition or *call*.

On the whole: As the Apostle has no reference to the *internal* power of grace, we are constrained to seek his meaning in the *external* call of the gospel. Unto whatever part of the gentile world, as if he had said, the cloud of divine providence moves, from henceforth, the ministry of reconciliation, or God's *call* to men by the Gospel, is designed to follow it. Our call has no limitation but what arises in the course of providential conduct. If *all* the gentile nations are not actually evangelized, such confinement and seeming partiality is not owing to any limiting clause in our commission, but to the all-wise conduct of providence, while it opens a door of entrance to some nations, and leaves others for a time shut. But no sooner is a person, a family, a nation or a people, *evangelized*, or addressed by a gospel ministry, than we can assure them, that the promise is to *them and theirs*. If they *reject* the call, they reject also the promise; and if they *reject* the promise, grant, or covenant, they have no right to the *seal*; for the instrument and the seal must not be separated. *External* compliance is sufficient to secure whatever is in the covenant of an *external nature*; and baptism, the initiating seal, being *such*, by that compliance it is secured.

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But an *internal* and spiritual compliance, and that alone, secures to us whatever is in the covenant of an *internal* and spiritual *nature*. And whence the ability to comply, as before observed, belongs to another question, and flows from the covenant of redemption, well ordered in all things and sure, in its *internal form.*"

If Ministers, as they ought to be, are considered as the Persons to whom God has intrusted the call, then the *limiting clause*, as Mr. B. styles it, is quite the reverse. So far as our Lord's commission is made the rule of administering it, Ministers are authorized to preach the Gospel to every creature. We have before seen, there is no nation under Heaven, nor any part of each which is under any disqualification or excepted, in respect of the commission itself. A Minister's address should comport, and ought to have that sense affixed to it, which will make it harmonious to the liberal and genuine Spirit of the commission. Peter, though acting in the instance before us under it, supports the call by the Promise. The latter is presented as a glass in which the objects of it might discern their favored and advantageous situation. Whether it be that taken out of Joel, or that made to Abraham, the state is such, of all flesh, all nations, as suffers none to consider themselves, or to be considered, as *excluded* from the Spirit or blessing.

It is absolute, unconditional, a general revealed exhibition of mercy. While on the basis of the commission in respect of himself as a Minister, Peter, on the basis of the promise in respect of his hearers, addressed them, saying, Repent ye, &c. The inherent power of the creature being justly discarded, the requisition contained in the call turns not upon what the creature *has not*, but **WHAT HE HAS.** This is the **FREE UNLIMITED PROMISE.** Our Lord's commission is subordinate to the promise, as the nature and date of both evince. Ministers are encouraged to the execution of the former, because of the *possibility* as well as necessity of Repentance, appearing from the latter. In other words, the ministerial call is made in reference to the favored state of mankind depicted in the promise, shewing itself through the medium of our Lord's commission. From the very nature of the case therefore, *repent ye*, which denotes a state of real Repentance, cannot be urged as an indispensable prerequisite to the Baptismal Ordinance, for as the secret intention of God can be no rule of administration, so the secret Work of God's Spirit can be none. Repentance, considered as to its essence, is seated in the heart, and nothing less than such a Repentance never to be repented of, agreeing to the call, it is not to be supposed, that the Apostle meant to propose

as a ground of administration, that qualification which neither he nor any other, is competent to determine with a certainty that a person possesses. Some other view of the call then must be the just one, which frees it of any such embarrassment. And a due attention to its language as it relates to, and is supported by the promise, must, I think, convince us, that Repentance as contained in the call, is not a **CONDITION** in reference to the promise, but as an **END**, and so, Repentance is proposed not as that which *leads* to, but *proceeds* from it.

Considering the relation of the call to the promise, the objects of the latter specified under the pronoun, you, meaning those whom Peter addressed, children indiscriminately, and all whom the Lord our God shall call by his Ministers (and none are excluded in respect of the commission or promise, but quite the contrary)—the *exhibitory* import of the promise, and the nature of the call, “repent ye” correspondent to it, what light more pertinent and natural, to see Peter’s language in, than as a call to a **STATE OF REPENTANCE**, arising from the necessity and possibility of being in it under the Gospel? What hinders, that it should not be understood as a call to all virtually—not in reference to *their present state*, however that be of penitence or the contrary, but what *ought* to be the state of all under the Gospel? God now

now commandeth all men every where to repent. Acts, xvii. 30. The call to repentance being adapted to the nature of Gospel-times, and urged as in Peter's case, in such a manner, as to suit a mixture of characters, penitent and impenitent, and consequently relating to the state of Repentance, rather than persons, so it is natural to consider the other part of Peter's call, namely, to the Ordinance of Baptism.—Is it an evangelical ground for Repentance that it is a blessing exhibited? By parity of reason, Baptism is an exhibited Ordinance in reference to that state of Repentance, and so ALL should be baptized. To this mode of reasoning, the passage literally rendered, well agrees. *Repent ye, and let EVERY ONE OF YOU, EVERY ONE BELONGING TO YOU be baptized.* “Some,” says Dr. Addington, “have remarked the change observable in the Apostle’s phraseology from the plural, *repent ye*, to the singular disjunctive, *let every one of you, &c.*”—It is added, *for the remission of sins.* WITHOUT REPENTANCE NO FORGIVENESS, is an evangelical AXIOM. In the order of the passage before us, Baptism intervenes between “*Repent ye,*” and remission of sins. If an argument is taken from the literal arrangement, we may as well infer on that ground, that Baptism precedes remission, necessarily, and is of essential importance to it, for the words run, *Repent ye and be baptized every one of*

of you, for the remission of sin. No such thing in regard to Baptism can be *justly inferred*; from the MANNER of the Apostle's phraseology, and *and its place too*, forming a call to Baptism, there is every appearance of its being connected with that state of Repentance, which is the object of the Gospel-ministry; and the sense of the whole to be this, Repent ye, and or but, let every one of you, every one belonging to you, be baptized, as

A MEAN TO THAT STATE.

Pricked, as some of Peter's auditory are said to have been, in their hearts, whereby the serious inquiry was extorted from them, *men and brethren what shall we do?* The Apostle plainly replies to them in a manner suitable to the *opposite characters*, of which the whole assembly might consist. He informs them, *one and all*, that *they must repent*. Did he mean to insinuate, they were all impenitent? This cannot be imagined with respect to the awakened part of his auditory, whose interrogatory he immediately resolves. If he had reason to consider them as awakened, doubtless he must consider them as the subjects of Repentance begun. Peter's language then, immediately addressed to *such a description of persons*, and interpreted consistently with an application to the circumstances they were apparently in, leads us to consider him, not as requiring Repentance of them, in order to be baptized, for why demand that,

which

which as awakened hearers, he had reason to imagine they already had. But a *real state of repentance* is insisted on and urged, independent of the *character of Peter's hearers*; and if so, it cannot be as a prerequisite to Baptism, because that which is not plain and evident in this case can be no rule. It is far more natural to consider that state as an *END*, to which preaching and baptizing are subservient. And agreeable to this last idea, the subjoined clause, seems to partake of the nature of a parenthesis, *and or but let every one of you, every one belonging to you, be baptized.*

Such views of this leading passage of Scripture have the advantage and claim of rendering the *exhortatory* and *promisory* parts of Peter's address, natural, harmonious, and conclusive, and that sense, which has such effect, is likely to be the designed and legitimate one. In support of the sentiments of our Baptist friends, *the order* of the words is in vain pressed into the service, and with the most evident sense of the call, *repent ye*, will not answer the end they wish. An unnatural construction and limitation is made of the term *children*. That which ought to be distinguished, is confounded in respect of the *call*. The promise itself is misapplied. That interpretation which offers such violence to a text, can never be justly admitted. The inference in regard to the subject in question, must be derived from a

DIFFERENT, AND MORE CONSISTENT EXPLANATION. If the preceding pages offer such, as I cannot help thinking they do, it is plainly in favor of the indiscriminately privileged state of the world under the Gospel, of the general use of baptism as a joint-mean with preaching, of calling the Nations to a state of Repentance.

What meaning are we to affix to Philip's reply to the Eunuch, *if thou believest with all thy heart thou mayest*, upon the latter observing, *See, here is water, what doth hinder me to be baptized?* Acts, viii. 36. 37. The nature of that Faith which is here required, *is genuine, saving Faith*. If Philip's reply be made a guide in administering the baptismal Ordinance, then it follows, that nothing less than genuine Faith possessing the heart, can qualify for the baptismal Ordinance; and Philip could not consistently with his enforcing Faith, as an indispensable pre-requisite to baptism, administer the Ordinance but on evidence *demonstrative* of it. Philip had before baptized Simon Magus, whom, whatever his profession might be, Peter declared to be in the gall of bitterness and the bonds of iniquity. Unless Philip was inconsistent with himself, and did baptize Simon on a different ground, than he would the Eunuch, nothing, (if words have any true and genuine meaning)

ing) but demonstrative evidence of his possessing true Faith would suffice. If he had demonstrative evidence, how came he so much to mistake Simon's character? If he did not require it in one case, how comes he to be *made* by an improper interpretation to require it in his reply to the Eunuch? Whence such a demand—as if thou believest with all thy heart—thou mayest be baptized? The only natural and consistent way of resolving this matter, is, by taking into account, what there is so much reason to apprehend, the views at large of the Eunuch were when he asked the question. It is highly probable that some conversation had passed between them, relating to the Ordinance. No doubt the nature of the Ordinance and its use, of Faith and its use, would be noticed by Philip who expounded to him Jesus. Answerable to the ideas, the Eunuch had, or which Philip might consider his new Convert to have, he replied, *If thou believest with all thine heart, thou mayest be baptized with the most encouraging hopes of Salvation.* So much is implied, and so in effect asserted, for the nature of the Faith urged, is saving Faith, nothing less. What is more natural therefore, than to consider it here in relation to its end, *Salvation*, and baptism being one mean, which as every other Ordinance, derives its efficacy from true Faith, Philip presses it in that view. Consequently, the reply of Philip,

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concurs with our Lord's general observation (before noticed), *He that believeth and is baptized, shall be saved.* It is a reply modelled according to the views of the inquirer, designed to shew with what Faith he might expect any saving advantages from it. If Philip was not satisfied with his being a proper subject for baptism before, and meant to lay down saving Faith as an indispensable pre-requisite to baptism and his administration of it, it is not credible, a mere *verbal declaration*, falling short too of that which he insisted on, *believing with all the heart*, could make his path of duty clear. However he commanded the Chariot to stand still: and they went down into the water, both Philip and the Eunuch, and he baptized him.—It is in my apprehension, a palpable mistake to consider true Faith here required otherwise, than as a personal thing essential to Salvation.—It is one thing to require it in this view, as it relates to the SUBJECT of an Ordinance. It is another, to require it as a Rule of administering it. Every Ordinance requires true Faith with respect to its saving use, yet not for its administration.

Acts, xxii. 16. *And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.* So spake Ananias to

Paul immediately upon his receiving sight in the house of Judas. It is to be remembered here, as in other historical accounts, that what is extraordinary in the Apostle's case, either as confined to those early times, or peculiar in some respects to Paul himself, should be distinguished from that which is ordinary. Paul's conversion is marked with strong and singular proofs. Ananias could not possibly consider him in any other light, but on a denial of the heavenly vision he had seen, and the express intimations he then received in favor of Paul. Paul, accompanied with peculiar proofs of a converted state can not be drawn into a precedent, in relation to the question, who is a proper subject of Baptism? There was no room to be dubious as to the genuiness of the change. Ordinary profession among us is the only criterion for us to judge a person by, and far from being an *infallible one*.—Our judgment can rise no further than a judgment of charity. It will not do to make a person concerning whom, as in Paul's case, Ananias might judge of with certainty, a precedent to one, whom at most you can only form a judgment of charity about. Now that which makes the difference between Paul and others as to the ordinary course of things, forbids our making him a Precedent *entirely*. He was certainly a converted man, but was *unbaptized*. In the self-same hour (such was the haste) that he

he receives his sight by the hands of Ananias, he says to him, *arise and be baptized, &c.* The *washing away sin*, can, I conceive, be properly understood only as it is connected in this case with baptism, and as that Ordinance may be considered as a mean to it. Ananias does not aim to insinuate, Paul to be in an unsanctified and unpardonable state, for how could he with such superabundant evidence to the contrary. It is far from being a just inference from this address, that only such as Paul, including all circumstances of his case, is to be baptized. The nature of the case therefore, requires us to consider Ananias's address, as it respects Paul as a *converted* person, and the Ordinance of Baptism enjoined and represented in it. The inference from the former is, that a person unbaptized, and in a converted state as Paul was, should be baptized. The matter of this inference is denied by none who allow of Baptism at all. The address is next to be considered respecting the *Ordinance of Baptism itself.* Arise and be baptized, and *wash away thy sins*,—i. e. by Baptism, and here being evidently *exegetical*. The prominent idea of Baptism taken from this account, is of its being a mean to the purpose mentioned. Paul doubtless was viewed as one truly penitent, and pardoned; this however, does not supersede the propriety of his being baptized, under the ordinary

ordinary and standing idea of its sacramentally washing away sin. So far then, or in whatever sense, Baptism is held forth as an Ordinance in which there may be a washing of sin, and its answering this purpose, is given as a reason for its administration, it will apply to a mixture of characters, penitent and impenitent. The idea entirely congruous to this use of Baptism is, that, jointly with preaching, of its exhibiting Repentance, laying under obligations to it where it is not, and to persisting in it where it is begun. Arise and be baptized, &c. says Ananias, *calling on the name of the Lord*, i. e. suitably to the nature, and obligations of a baptized state. The adjuncts and properties of this calling, enjoined on Paul, are those of sincerity and truth, of which as a converted person he was capable ; but if this be made a pre-requisite to Baptism in that sense which every truely converted person, alone, can perform it, it is plain, a Minister cannot upon this principle administer an Ordinance but upon an infallible knowledge of a person's capacity coming up to this standard. Alas, to admit this principle would be actually to annihilate the Ordinance itself as to practice. To conclude: if we separate from this case of Paul's what should be separated, and wherein alone it can be a rule or precedent to the ordinary administration of Baptism, it in no wise discountenances what is

is contended for in this work, but coincides with all the rest in giving its sanction to it.

In Acts, x. we have Peter opening his mouth at the house of Cornelius, and while he yet spake, the Holy Ghost fell on all them that heard the word; and they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, *Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?* This address compared with Acts, viii. 16. *As yet he (i. e. the Holy Ghost) was fallen upon none of them, only they were baptized in the name of Jesus,* leads us to observe—that if the Holy Ghost had not fallen upon these persons, they would, notwithstanding, have been proper Subjects of Baptismal Administration—that persons may be baptized on other more radical ground than that apparently mentioned in some accounts. That it may with as much justice be inferred from this account, that receiving the Holy Ghost in a miraculous manner is essential to Baptism as some pretend to make believing essential to Baptism from its being said, they that believed were baptized.—But of this more particularly under the next subdivision.

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(3) The subjects of Baptism appear to have been numerous in some cases—Households, &c. In some accounts, likewise, confessing of sin, believing, receiving the word gladly, are attributed to the party baptized.

Mr. B. animadverting on Dr. W.—'s representation of the numbers baptized by John, thus exclaims. “*How numerous!* Not quite so “numerous, perhaps, as he thinks proper to “insinuate in this place.” With equal ease may it be retorted in reference to Mr. B. who inclines to the opposite way of thinking.—Not near so *few* perhaps as Mr. B. thinks proper to insinuate. Curious is the reasoning which the last mentioned author adopts to diminish the numbers baptized by John. “If (says he) such multitudes as Dr. W. seems to think, had been “baptized by that venerable man, it would be “impossible to conceive of our Lord baptizing “still more, except we were to suppose either “that a great majority of the whole nation partly “by John, and partly by Christ was baptized, or “that many of John’s disciples were by the order of Christ re-baptized, but of these things, “there is not the *least appearance*, that I perceive “in the New Testament.” With respect to the last supposition that “many of John’s disciples were by the order of Christ re-baptized,” what is there to forbid the idea? So far from some-

something to forbid, Acts, xix. 5. offers much to countenance it. While Apollos, (of whom it is said in the preceding chapter, he knew only the Baptism of John), was at Corinth, Paul having passed through the upper coasts and finding certain Disciples, said unto them, Have ye received the Holy Ghost since ye believed? And they said, we have not so much as heard whether there be any Holy Ghost. Upon this, the Apostle immediately asks.—Unto what then were ye baptized? *No such thing as any being discipled without Baptism.* The answer returned, was, Unto John's Baptism. Then said Paul, John verily baptized with the Baptism of Repentance, saying unto the people (*agreeable to the nature, design and obligations of his Ministry*) that they **SHOULD** (*truly and unfeignedly*) believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were *baptized in the name of the Lord Jesus.* Having furnished Mr. B. with this passage, will he be at a loss to perceive the New Testament favourable to the idea of re-baptizing John's Disciples? Can it be pretended, or urged, that what happened *now*, was not done *before?* *He (Christ) must increase, and I must decrease,* is John's own account of our Lord's Ministry— and does it not comport; to say the least of it, with the above sentiment? Mr. B. proceeds: “The Apostolic Pen is very far

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" from teaching us that the Disciples of Christ,
 " before his ascension, were very numerous. Nor
 " is there any just foundation for us to conclude,
 " that the generality of those nominal Disciples
 " who forsook the Ministry of our Lord (John
 " vi. 66.) had been baptized." The general
 history of the New Testament will not support
 these observations. The clause, Acts, i. 15.
 plainly respects the number gathered in one place,
 upon that occasion. On the evidence already
 given, there is no ground to conceive there
 was any *discipling*, but *baptizing* made part of it.
 And unless those, whom Mr. B. calls nominal
 Disciples were baptized, how is it possible to con-
 ceive, that Jesus did what is related of him—
make, and, or even baptize more disciples than John.

Be the party baptized by John more or less, they were evidently so *MANY*, that if their number, the time, place, and design of John's Ministry be duly considered, it will be an arduous task indeed to shew that John proceeded upon a similar principle to Antipædobaptists. Not forgetting that a credible profession of Repentance is their principle, and taking along with us, "*sober reason*" Mr. B.—'s. approved companion, let us examine the account. *Then went out to him Jerusalem and all Judea, and all the region round about Jordan,* Matth. iii. 5. Consequently a vast many. Mr. B. accedes

accedes to the high probability that John was sole Administrator. On him, therefore, it of course devolved, if their Baptism depended upon it, to receive their confession. As the common circumstances of time, place, and manner, must be allowed in this case, it is a natural inquiry, *when, where, and how* was this confessing performed. In the historical passages where it is recorded, there is a junction of it with the Baptismal Ordinance. *Baptized in Jordan, confessing their sins.* This, however, (especially if the mode of administration was immersion) was very unlikely to be the case ; yet, supposing it a fact, it cannot afford a competent Argument in support of a *credible profession* being required. Was a verbal confession received by John in the instant of administering the Ordinance, when both the Baptizer and Candidate are supposed to be in the water ? Is it not absolutely inadmissible, that a confession taken under such circumstances, and from such numbers could be deemed CREDIBLE by John ? A previous knowledge of all the parties must be at least admitted to suppose an instantaneous confession plausible : he should have demanded more time, further acquaintance, but of these things or any thing like them, we perceive not the smallest appearance in the history. Did this momentous circumstance of confessing happen any length of time before

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administration ? How comes it to be so closely joined to the Ordinance, and if the order of the words have any stress laid on it, to follow it ? Or where could the Baptist engaged as he was, have an opportunity of obtaining that knowledge of their persons, conduct, as well as confession, to give it the air of being credible ; and so free him from the charge of acting *hastily* and *without judgment* ? Had this venerable man waited, with respect to the multitude he baptized, a length of time to have seen the fruits meet for repentance brought forth, the time of his ministry must have elapsed. Though he came to manifest Messiah to Israel by baptizing, he must have administered the Ordinance to next to none comparatively with the number he *did*, and it is natural to suppose, he *would* baptize, considering his errand. I KNEW HIM (CHRIST) NOT, BUT THAT HE SHOULD BE MADE MANIFEST UNTO ISRAEL, THEREFORE AM I COME BAPTIZING WITH WATER. It is very improbable that this being the avowed design of John's baptizing, the ministraton should have rested on such a credible profession of Repentance, that even Mr. B. being judge and consistent with himself, requires much more time and evidence, than John had of *one*, or could allow for the *other*.

Be the confession what it may, it is neither said, *how it was made*, nor *to whom*. Neither is *credibility* mentioned

mentioned as appertaining to, or required in it, and circumstances considered, there is no reason to think that either one or the other was the case in respect of the multitude baptized. The requisition in John's preaching was nothing less than Repentance. The ground on which some would represent them baptized, is confession of sin. How will these agree, unless as before observed, it can be shewn that confession of Sin and Repentance is the **SAME THING**. If John meant to require real Repentance in order to Baptism, he deviated from his own principle, by baptizing on that which does not come up to it. The inference from Jerusalem, &c. confessing, if it be referred to and judged by John's preaching real Repentance, is, that it is a circumstance, at most suitable, not essential; for that only which is *demonstrative* of the thing required can be justly deemed *essential*: but if true Repentance was absolutely required, then for want of a certain infallible rule of judgment, no one with certainty or safety could be baptized, much less such a number as this history records.

Again: It is worthy of remark, that John's Baptism being a Baptism *OF*, or *UNTO* a state of Repentance the very act of administration must be *virtually* a confession of sin. Baptism itself is *virtually* a confession of sin.

The circumstance of confessing sin, if the very nature

nature of the Ordinance be taken into account, renders the passage under consideration, no more inapplicable to Infants and Adults, than what the Apostle observes of Israel, when he says, They were baptized unto ; or virtually, both Infants and Adults, confessed Moses in the cloud and the sea. Of the persons baptized by John we have only an account in the aggregate. The great number resorting to him, was one reason for his station near Jordan. Is it possible to exclude the idea of children making part of this vast company ? It is true, if confession of sin be considered as universally implying a *verbal* declaration of it, no argument can be drawn from it in favor of Infant Baptism whatever number might be present. But before this can be admitted, it must be shewn to be *antiscriptural* to annex the idea of *constructive speaking* to every Ordinance according to its nature and design when administered ; or that in *general confessions*, such as this was, we are not warranted to consider all virtually confessing, though not individually making it with their tongues. It is plain, that the passage alluded to, of the Israelites passing through the red sea, must respect more the design of the passage itself, than the capacity or intention of those AS A BODY, who trod this intermarine path. It is natural to join with the Ordinance in question, whenever it is performed

ed, some idea of confessing from the **VERY NATURE** of it; and **HENCE** it becomes **EXHIBITORY** of, and **OBLIGATORY** to, a correspondent state of Repentance. What hinders our viewing the history as it relates to John's baptizing in this point of view? Is there any thing contradictory, absurd, unnatural, or antisciptural in so doing? It is presumed, neither. And if so, it well comports with the idea of the promiscuous administration of Baptism as it relates to penitents or impenitents, children and adults.

Before I can accede to the opinion of our differing brethren from any thing that a passage of this nature may allow, not only the remarks already made must be shewn to be futile, but some further questions and matters must be resolved. If it is admissible, that of the great number John baptized, there was a mixture of impenitents and penitents in respect of their internal state, is it not natural to conclude this confession comports with such a difference of state? If virtual, then it suits all ages. If verbal, then it suits all characters, and it follows from the general expression in the text, that it is a circumstance suitable, not essential. To assume it as evidence for establishing a credible profession of Repentance, when not a word is said about its credibility, and other circumstances, is a sort of sacrilege committed upon Scripture. Is Dr.

Williams's

Williams's axiom approved by Mr. B.? "As nothing should be considered as an established principle of Faith, which is not in some part of Scripture, delivered with perspicuity : so that perspicuity should be sought for principally where the point in question is most professedly handled." Admitting this axiom, if the question be asked in relation to John's Baptism whether A CREDIBLE PROFESSION OF REPENTANCE was an essential pre-requisite in the baptized? I answer, No, unless we are at liberty to say, *that* is essential which is not mentioned ; to interpolate Scripture by ideas of our own ; and to infer, that to be a pre-requisite, which from the history there is no room to think, was, or could be had. The passage so far as perspicuous leads to this conclusion ; it becomes ambiguous and encumbered with difficulties only as it is used to support the cause of our opponents. Now inasmuch as where the point is professedly handled, perspicuity should be sought for principally, that sentiment which renders the passage, circumstances considered, most natural, easy and perspicuous, is deducible from it.

In vain, therefore, is a plain example of a CREDIBLE PROFESSION, even such as the author of Pædobaptism examined would lead us to consider necessary to a positive right, sought here. The formal institution of John's Baptism, we have not

not ; only a general account of its being from Heaven. The part of the narrative most likely to give us an insight respecting the point in question, is where the Historian relates the substance of John's preaching. This has been considered. The historical summary of Jerusalem, Judea, &c. being baptized supposes *a prior rule* to which it may be referred. Now John's requiring *true repentance*, (on the supposition he did it as an *indispensable prerequisite* to Baptismal Administration) and the historical account of the baptized *confessing their sins*, being laid together, what is the Inference ? I answer, One, which though naturally drawn from the premises, can never be admitted. ALL whom John baptized were TRUE PENITENTS, FOR they confessed their sins. With the utmost stretch of charity, the former part of the conclusion will not, I conceive, obtain credit; and the latter is equally objectionable in proof of true Repentance. Mr. B. would introduce to our notice Mr. Baxter's reasoning on this part of the subject. " If any should say, that it is only confession that is required, which is no sign of true Repentance : I answer, when John saith, if we confess our sins, he is faithful and just to forgive us our sins, he took that confession to be a sign of true Repentance." How could the Apostle do otherwise than consider a confession of

sin to be a sign of true Repentance, with which he connects the actual remission of sin ? But before the mouth can make confession unto Salvation, man must believe with the heart unto righteousness, Rom. x. 10. Mr. Baxter's account of himself as an author, will prevent the reader's surprize at finding inadvertency and incoherency in this part, and much more of the quotation produced by Mr. Booth. The good man makes this honest declaration : " I scarce ever
" wrote one sheet twice over, or stayed to make
" any blots or interlinings, but was fain to let it
" go, as it was first conceived." Choosing, from respect to so worthy and learned a person to make him a critic upon himself, let us advert to the idea of taking confession to be a sign of true Repentance.

One thing is granted, that confession of sin, be it made, how, when, or to whom it will, is a sign of true Repentance as requisite for a sinful creature, and under the gospel *possible*, and *demanded*. Any confession is a sign of this, but not of true Repentance possessed. Wherefore, after all that has been advanced, tending to prove the want of evidence in support of a credible profession of Repentance in the baptized multitude—since the confessing of sin is conjoined with the act or undergoing of baptism—I ask, is it not a natural and legitimate idea that

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a *virtual confession* is partly and primarily intended ? A virtual confession involved in the very nature of the Ordinance itself, derived partly from the act of administering and under-going it, and accordingly so represented in the detail of the whole past transaction. Analogous to this, is the account in John, iii. 23. *And John also was baptizing in Enon, near to Salim, because there was much water there : AND THEY CAME, AND WERE BAPTIZED.* It is impossible to separate from the Baptismal act itself, the idea of a virtual confession, and inasmuch as we have seen John's preaching was a call to a state of Repentance ; his Baptism unto that state as an end ; and a confession of sin any how, is becoming a fallen creature, contained in the Baptismal act itself, here is a reason why *all* should indiscriminately be baptized, and a way to account, consistently and scripturally, how, *Jerusalem and all Judea, and the Region round about Jordan were baptized, confessing their sins.* Baptism, as a positive rite and administered by John, so far as its nature and manner are determined, appears to include in it a state of Repentance as the designed end, a confession of sin involved in the act itself ; and thus the circumstance recorded, confessing their sins, as it follows the verb *baptized*, seems naturally connected with, and to arise from, the persons under a baptized state. Very far therefore

it from being a pre-requisite, or giving a sanction to the distinguishing sentiment or practice of our opponents in regard of credible profession.

We are informed in the history of the Acts. *Then they that gladly received his word were baptized.* Acts ii. 41.—*When they (the Samaritans) believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.* Acts, viii. 12.—*Many of the Corinthians, hearing, believed, and were baptized.* Acts, xviii. 8. That these passages determine something about the Baptismal Ordinance is un-questionable, but the question for consideration is, **WHAT?** Is the language here used concerning the baptized party, merely descriptive of persons who were *de facto*, in point of fact, baptized? Or, is it *definitive and decisive* of characters who have a sole exclusive right to its administration? It is easy to perceive these questions to be very different, and that nearly the same style of expression might be adopted, where one and not the other, of these ideas is intended. The following reasons, along with the arguments in general urged on this subject, incline me to embrace the opinion, that these passages are descriptive of persons who *were* baptized. So far as they appear to draw the line between the baptized

tized and unbaptized, is there not Scripture-Authority for regarding the characters in opposition to those baptized, to be such who absolutely rejected the ministrations of the Gospel ? Is not the contrast given us after this manner, Acts, xvii. 4 ? *Some believed and consoled with Paul, and Silas, &c. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company and set the city on an uproar.* Other instances might be produced to the same effect. In the passage just mentioned, is not the disaffection of the UNBELIEVERS, to the Gospel-ministry at large, evident ? They had an equal right to it in respect of Christ's commission with others, but they wilfully disclaimed it. By BELIEVERS, on the other hand to whom they are opposed, that description of persons who might believe with the heart, and those who only professed faith, is promiscuously intended. Simon Magus was an instance of the last class ; and though the historian was about to record, that Peter pronounced him in the gall of bitterness, and the bonds of iniquity, yet he previously tells us, *Then did Simon believe also.* Whatever internal difference appears between these two classes, there was one thing in which they visibly agreed, namely a profession of faith. One thing further, they resembled each other in, *mentally*, and that was willingness or consent.

However

However profession of faith could not be received as demonstrative of true faith in possession, it might be justly admitted in full proof of consent. That this is the leading circumstance to be regarded in the history of believers-Baptism is plain to me, because wherein these two sorts of them may be supposed to agree, there the difference of unbelievers contrasted with them begins. The line of distinction lies between *consenting* and *non-consenting*. While there can be no reasonable doubt entertained of the existence of these three classes mentioned, two of believers and one of unbelievers, the two first are involved in one description. And, it is as true, as it is remarkable, that New Testament history affords no case in contradiction to the above remarks. There is no account of persons who appear to have consented to an attendance on the Gospel-ministry, whom we have reason to consider remaining in an unbaptized state. In the passages, then, cited at the head of this paragraph, it should appear, we have language not characteristic of baptized persons in reference to a ground of right, but of such who were in point of fact baptized, professing and manifesting that consent, which, unless the law of nature has violence offered to it, must be obtained, before Christ's Ministers can execute their commission. No impediment lies in the way of a more extensive
 Baptismal

Baptisinal Administration than Antipædobaptists practice from texts of this sort. Their contents weigh in the scale as merely historical facts. Their phraseology does not necessarily or naturally convey the idea that would confine Baptism to what is called a credible profession. It is therefore made to have a meaning foreign to the form and design of the language used. And a credible profession, as the distinguishing sentiment of a party, usurps a place which does not belong to it.

Of *household Baptisms*, there are several instances expressly mentioned in the New Testament history. Mr. B. examining these from Acts, xvi. 15. xvi. 33. 1 Cor. i. 16. remarks : " It is not uncommon for the sacred writers to assert this or the other concerning a household, without any express limitation, which is manifestly meant of only the greater part : and in other places the same form of speaking is used, where none but Adults can be intended. A few examples may suffice. Thus it is writen, ALL THE HOUSE of Joseph, and his Brethren, and his Father's house, went up to bury Jacob ; only their little Ones they left in the land of Goshen. Elk'onah and ALL HIS HOUSE went up to offer unto the Lord, the yearly sacrifice, yet we are told in the following verse, that Han-nah and the child Samuel, went not up."

Strange

Strange ! that instances so ill-adapted to the Author's wants and views, should make their appearance. Have we not an EXPRESS EXCEPTION of Infants and Children in these passages ? Is not this express exception made—not upon a principle that will render them of use to Mr. B—not because these children were incompetent to the act specified, or the design thereof ? Are we not TOLD that they were left at home ? Otherwise, the phrase, *all the house*, so naturally includes the idea of a family as such, that so far as these passages manifest, were it not for an express exception, we had no business to presume on the common topic of Antipædobaptists in other parts of Scripture ; and conclude, they were not involved in these acts ?

“ In the New Testament, says Mr. B. the “ word *house* or *household* is repeatedly used in “ such a manner as to exclude Infants. Thus, for “ instance, we are informed, that a man’s foes “ shall be they of his own household ; that a no- “ bleman at Capernaum believed and his whole “ house ; that Cornelius feared God with all “ his house ; that unruly talkers subvert whole “ houses ; that Paul and his companion spake “ the word of the Lord to the Philippian Jai- “ lor and to all that were in his house ; that he “ rejoiced, believing in God with all his house, “ and that the house of Stephanas addicted them-
“ selves

" selves to the ministry of the Saints, in all which examples Infants must be excepted." The purport, for which these accounts are urged, is by no means satisfactory; because there is ground to conceive THE DESIGN, and therefore the MEANING of them, to be foreign to the use they are applied to by Mr. B— Can it be imagined, that what is here related, of a man's foes being those of his own household: of a nobleman believing with all his house, and of the rest mentioned in the quotation, was ever meant to insinuate, Infants made no part of their households? If such was not the design of the history, is it not bold, (to express myself moderately) to interpret them as if every idea of Infants was to be excluded from these families, when it is unnatural to conceive of them without such members? Is it not far more consistent and proper to consider the line of distinction in reference to those who believed, to be drawn, not between the different ages and capacities in the same family, but between them and others? Pursuing this clue, may they not be understood to the following effect? When Christ observes, a man's foes shall be those of his own household, he would represent his household in such an hostile state, that from the actual conduct of its adult members, and the infantile state of the rest, he cannot consider himself as having a friend in his own

Q

house.

house. Answerable to this, is the view given us, in my apprehension, of the Nobleman and his house, Cornelius, and his house, &c. There were none who, in the judgment of charity, ought to be regarded, as unbelieving irreligious persons. The language of these passages is not descriptive of families, as divided among themselves into Infancy and riper age, but in reference to others promiscuously considered. There is no ground, I apprehend, to consider in the sacred writings, the believing character, ever opposed to Infancy, but to maturer age. As the circumstance of believers composing a greater or smaller part of a household, is no proof, there are not Infants in it; so, as far as Infants are noticed in Scripture, it is totally unwarrantable to put them on a level with unbelievers. Again: when we read of unruly talkers subverting whole houses; if it is not to be supposed, there were no Infants among them, query, are they not involved in the subversion? Will the plea be urged, these houses were subverted by talking? What is that to the purpose, while a blow at the root may change the state, not of the stock only, but also of the branches.

As to Lydia, whether she was a married woman or single, (and Mr. B. imagines the latter most likely from the phrase, *her household*) it is not very material. "But supposing her to have had
a husband

" a husband, as Philippi where she was merchandizing, does not seem to have been the place of her stated residence, but Thyatira. Acts xvi. 14. it is the more unlikely if she had any children, that Infants made a part of the household at the time to which the text refers."

Thus Mr. B; and is there not something extraordinary in this paragraph? On the supposition that she was a married woman, and Thyatira was her place of stated residence, the phrase, *her household*, leads us to consider her at this time apart from her husband. Of whom, then, is it probable that her household consisted? Supposing that as a married woman she might have children, and that Philippi, for a season at least, was a place of her abode, is it not far more likely, that these were with the mother at this city, than with the father, at Thyatira? Custom, if heard, will reply in the affirmative.—Leaving these things as minutiae which would have been unnoticed, had not the work I am examining required it, let us attend to Lydia's case.—When the Lord had opened her heart, that she attended to the things spoken of by Paul, the next thing related is, the Baptism of HERSELF and HER HOUSEHOLD. A total silence is observed concerning their number, age, or character. The bare fact of their Baptism is recorded. Here then, is a PRECEDENT; and it is that of a HOUSEHOLD

not as a family of credible believers, for there is not one word whence we may conclude they were so: no, not from v. 40. where Paul and Silas, being liberated from prison, are said to enter into the house of Lydia, *and when they had seen the brethren, they comforted them and departed.* " Perhaps these Brethren were not of the household. It might be so. I find however, none but brethren in the house. When you are able to prove that Lydia had any children, I will pay uncommon attention to the offspring of that amiable woman." So writes Mr. Martin in his letters to Mr. Horsey. According to this mode of reasoning, Lydia may as well be supposed to have no females in her household, for says Mr. M. very sagaciously, "I find none but brethren in the house." Whether we consider her as a single woman or married, a housekeeper, or in business, this was very unlikely, and too improper to be true. Besides: are we at liberty to infer, that Paul and Silas had no brethren in the city beyond the limits of Lydia's family? There is strong reason to believe the contrary, as the perusal of the chapter, and of the Epistle addressed by Paul and bearing the name of Philippians, will evince. The passage cited so far from meaning to determine who were the members of Lydia's household, plainly points out Lydia's house, where she had constrained Paul and Silas to abide, to be the

the place where the brethren met for the purpose of an interview with Paul and Silas before they departed.

In the same chapter that we read of Lydia, an account is given us of the Jailor. Several things in his case require some attention. One is, the Apostle's reply on his asking, what shall I do to be saved? *Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house.* Here, if I mistake not, is a confirmation and instance, how Paul, did, and ministers ought, to declare the Gospel as it respects persons promiscuously, whether Adults or Children. He informs him of the way of Salvation for himself, and his house, of whomsoever they might consist. And is it not the doctrine contained in the bosom of his answer, that none can be eternally saved under the Gospel-dispensation, without faith in the habit or the act?—It is next observed of Paul, and Silas, that *they spoke the word to him, (the Jailor) and all that were in his house.* If, what is common upon much smaller occasions may be supposed to take place here, the alarm which so great an earthquake as then happened, must occasion, would, when it was over, cause some to resort to that spot. This idea is offered, not without some evidence in its favour from v. 35. *And when it was day, the Magistrates sent the Sergeants, saying, Let these men go.* They appear to have been acquainted with what had happened, and to have assembled

assembled for consultation, and early to have dispatched messengers to the prison to have Paul and Silas discharged. The *All* in the Jailer's house, it is highly probable, were a *mixed* number, consisting of those whom the circumstance of the earthquake had brought there, besides the Jailer's family. All, whatever difference of age might be among them, had, on this occasion of Paul's preaching, the *given* right to be preached unto, recognized.—THE JAILOR AND ALL HIS *were baptized straightway.* “It is certain to a JEW, “(says Dr. Priestley, whom Mr. B. occasionally quotes) such phrases would convey the “idea of the Children, at least, if not of “domestic slaves, having been baptized as “well as the head of a family. From the “very first promulgation of CHRISTIANITY, it “could not but be manifest that persons were interested in IT, as individuals, and not as members of families or societies. I make no doubt “but that in general, if there were Adults, Children or Slaves in a family, at the time that the Master professed himself a christian, they were “not baptized without their own content, but “no consideration that can be supposed to have “occurred to Jews, could have led them to make “the same exception in favor of Infants.” Here then is ANOTHER PRECEDENT OF HOUSEHOLD BAPTISM. Mr. Blake did not write inconsiderately

ately when he says, "We have examples not to be contemned of baptizing WHOLE HOUSEHOLDS, and whether Infants were there or no, as it is not certain, though probable, so IT IS NOT MATERIAL. The precedent is an HOUSEHOLD. He that followeth the precedent, must baptize households. It appears not that *any wife* was there ; yet he that followeth the precedent, must baptize *wives*, and so I may say, *servants*, if they be of the household."—It is added, according to our English translation : *when he had brought them into his house, he set meat before them, and rejoiced believing in God with all his house.* The original answering to the words *with all his house*, is but *one*, and that word AN ADVERB, immediately following the verb, *rejoiced*. Adverbs are added to verbs to denote some modification or circumstance of an action."

LOWTH—Was the Greek rendered *literally* and *adverbially*, the English would run thus, **HE** (the Jailer) *rejoiced HOUSELY*. Certain it is, that in the passage, of which this is a clause, the Jailer himself is immediately brought forward. **He** set meat before them and rejoiced—then follows the *adverb*, to denote some modification or circumstance, of his rejoicing. So the Seventy seem to have understood the same word, by their translating that passage in the Old Testament, *Now these are the names of the children of Israel, which*

which came into Egypt, every man (*panoki*) with his household, or according to the Greek *housely*, came with Jacob. Every man *housely* came! Infants and all together. The verb, *came*, expresses the mental disposition, and local movement of the Head of the family—not to the *exclusion* of Adults who were willing and able to move—not to the *exception* of Infants, who must from their age be passive in this removal. In like manner, when it is related of the jailor, that he rejoiced *housely*, will not the same mode of interpretation apply? Is it not evident, there was occasion for joy throughout the family? The Jailor, therefore rejoiced *housely*—in relation to himself and his. The Adults of his household rejoiced also. This admitted; yet the history tells us he rejoiced *housely*—not to the exclusion of Infants if any; though as was observed on the verb, *came*, in the other passage, it requires a difference of application to a state of age and infancy. The general ideas are, conformable to what is common, when a man with his family, and as the head of it is said to rejoice *housely*, after a *housely* manner,—all have occasion for joy—the Adults in it are joyous—Infants as interested in every matter of rejoicing to a family, are involved with the rest. This construction obtains a sanction from common sense, and common custom, as well as from the Scriptures

ture-instance produced before, and cited by Mr. B. though for a different purpose.—Not *One* word is said of the Faith of any of the Jailor's household, but of *his own*. The literal translation of the passage according to the *order* of the words, is, he rejoiced housely, *having believed in God*. Whether Infants or Adults, or both, composed the Jailor's family, they were all baptized. To infer, that true Faith is required in order to Baptism from such an historical case as this, when it is immediately and only made indispensable to Salvation—That the Jailor was baptized, *because* he believed, when if the *order* of the history be regarded, he is not characterized as a believer, till we are informed of his being a baptized person—that his family were baptized on a credible profession of faith, when not a word is said about their believing—would be strange Logic indeed. Let only this kind of arguing be abandoned, and the case stands plainly a natural precedent to household-baptism as such; and Paul a BAPTIZER of them INDISCRIMINATELY.

What has been advanced, unless the reasoning can be overthrown, goes to prove the injustice and futility of the usual plea, *silence of scripture—No precedent—against Pædobaptists*. What! Scripture silent concerning children, when our Lord

has so graciously and expressly pronounced them of the kingdom of heaven, included them under the gospel-state. *Silent!* when they are as naturally understood by the term *nations*, the objects of the commission, as Adults. *Silent*, when they are distinctly and expressly mentioned in the promise urged by Peter, on the famous day of Pentecost, and that in connection with Baptism. *Silent*, when households are said to have been baptized, in some of whom there is no account of the faith but of an individual ; and when there is such reason to consider *believing* among Adults in a family not opposed to the *Infants* thereof, but to the *family-state* of others. If we are not satisfied with these things, what greater precision have we a right to expect ?

It is certainly a mistake, if there is weight in the preceding representations, to consider Faith in reference to the Baptismal Ordinance, in any other light, than as a *mean* whereby the subject of it becomes, not *intitled*, but rather *disposed*, to let the Apostles, according to the commission, disciple them by baptizing. Perfectly consistent with this idea, are those historical passages, Acts ii. 41.—xvi 34.—xviii. 8.

I am greatly mistaken if the usual plea of *no precedent*, as well as no precept, may not be retorted on the opposite party. Be it observed, it is an easy thing to fancy ourselves in possession of a precedent

precedent from *some* resemblance. Precedents can only be viewed as a sort of *second Rules*; they involve in themselves, both *principles* and *actions*; and unless there is a conformity to both, it is only a partial deceiving imitation. This appears to me to be the case with Antipædobaptists, when they engross to themselves Scripture-precedents, as they respect Adults. Allowing their Baptism of persons on what is deemed a credible profession, to be valid, yet, **ERROR** is inseparable from it. Examined by the principles and practices of New Testament baptizers, both which must be taken into account under the term *precedent*, they have none for their *distinguishing* sentiments and practice. There is good reason to believe, that all who consented and all who did not dissent, were baptized. There is no instance to the contrary; but much otherwise. Where do we find persons attending on the ministry in an unbaptized state, from any objection to administer the Ordinance on the part of the officiating minister? Judging of *principles* by conduct, is it not likely, that the Baptizers recorded in the New Testament, acted upon very different ones from Antipædobaptists? Hence their dispatch, their numerous Administrations. Judge of their *conduct* by their principles and from the tenor of their preaching, it is not to be wondered at, that they acted with more speed, and

baptized greater numbers, than our differing friends, consistently with their principles could have done.

The utmost after all, which Mr. B. seems to rest his cause upon, is—the plea of its being implied in the scripture. For, when Dr. Addington asks and answers, “ Is there no express command of Christ to baptize believers ? ” Not one in all the New Testament,” Mr. B. subjoins, “ If by an *express command*, he mean those very words, *baptize believers*, IT IS ALLOWED. “ but what is that to the purpose, while the ideas are as plainly and strongly expressed as if the identical words had been repeatedly used.” No *express command* in so many words for baptizing believers ! Even Mr. B. concedes. The basis on which the cause of Catholic Baptism depends, is, a divine order to disciple all nations, or baptize and teach them under our Lord’s commission. The identical words “ baptize believers,” and the historical accounts wherein we read of Believers-baptism are very different things. The one is an order, the other relates to an historical fact.

Upon the strength of what has been advanced concerning Baptismal precedents, including principles and actions, I conclude, that the Apostles of Christ treated the nations as having a given right to an evangelically-instituted state, that Bap-

Baptism was administered as appertaining to the general dispensation of the Gospel, and persons promiscuously made partakers of it.

IV. Those passages require some notice wherein persons are addressed as baptized. Of these, the following, by way of specimen, will be sufficient. Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by Baptism into death: that like as Christ was raised up from the dead by the Glory of the Father, even so also we should walk in newness of life. Rom. vi. 3. 4. By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit, 1 Cor. xii. 13. For as many of you as have been baptized into Christ, have put on Christ. Gal. iii. 27. Buried with Him in Baptism, wherein also ye are risen with Him. Coloss. ii. 12.

The situation in which the persons addressed in these passages are immediately placed, is, that of persons baptized. The expressions found in them, are plainly taken from the nature, design, and use of the Ordinance itself. What is there in these representations, to contradict the idea of Baptism accessible by, as well as incumbent upon, all indiscriminately? Should not every one put on Christ, so far as this can be done by the

the administration of the Ordinance ? Should they not be baptized in his death, that like as Christ was raised from the dead, they should walk in newness of life ? Is Baptism expressive of the general incorporation of Jews and Gentiles, how suitable to such a design is the extensive administration of it contended for in this work ?

That children and servants should not have their Baptism formally and expressly pleaded and urged as a ground of obligation in the Epistles, is a circumstance very strange to Mr. B. on the supposition they were to be baptized upon the Pædobaptist-plan. But where was the necessity for it in Epistles addressed to parents and masters directly ? Does not a gardener by watering the root, water the branches of a tree also ? It is sufficient to have children and servants noticed in such a manner, as bespeaks them regarded by the Apostles under an evangelically-instituted state.

Thus I close this chapter, pleading the variety and importance of its contents to the subject in view, for its length. It was begun with declaring the relative privileged state of the nations under the gospel, to contain a sufficient title to the Baptismal Ordinance, and to be a rule of direction in administering it. Objections to this idea have not been shunned, but sought for, in several quarters where most likely to be found. Nothing like an insuperable

insuperable difficulty arises on examining, the relative change and the Baptismal-ordinance itself—our Lord's great commission—accounts of Baptismal Administration—or passages addressed to persons as or about to be baptized. On the contrary, it is the Author's opinion, and submitted to the candid and impartial Reader for his judgment thereon, that every one of these four leading Divisions of this chapter, in various points of view, confirms the cause of Catholic Baptism on the ground of a general right to it.



CHAPTER III.

Brief Observations, serving to explain, enforce, and recommend Catholic Baptism.

HAVING in the preceding pages offered reasons for thinking that *baptizing* enters into the composition of a discipled state, *disciple* being accordingly to be understood in our Lord's commission, is ,consequently, A GENERAL TERM.
 " The far greatest part of the words that make all
 " languages are general terms, originating in rea-
 " son and necessity." Doubtless our Lord's
 use of them is to be traced to such an origin.
 Any other mode of expressing himself would not
 have suited the extensive plan of his Grace, his
 high Authority, and therefore his Wisdom adop-
 ted it. To the former observation of Mr. Locke,
 the following may be added as a guide in the use
 of general terms. " Words, says he, become
 " general [and therefore to be treated so] by
 " separating from them the circumstances of
 " Time and Place, and any other things that may
 " determine them to this or that particular ex-
 " istence." Answerable to this account, some one
 general

general idea is conveyed by this capital word in the Commission : the force and the spirit of the whole centers here.

Pertinent are Dr. Williams's observations on the same terms in reference to the word *baptize*, if subjected to certain alterations. His words altered to our purpose are : all *general terms* in the laws of God and man do not fix the mode as contra-distinguished from those of determinate Specification. Terms being reducible to this two-fold distribution, it is evident, that a wise Legislator will use one or the other sort according to the design he has in view. If he means to direct his Ministers to the performance of a duty in a certain specific manner, he will employ specific terms. Thus if our Lord's design had been, in the case before us, to enjoin *teaching* only or essentially, we should have a word conveying that idea, whereas it has been shewn that the original word properly rendered, *disciple*, does not. If the language in which the law is promulgated, does not afford such a word as absolutely confines a Minister to one thing, the remedy lies easy in a circumlocution or an explanatory cause. This remedy, the Legislator has graciously bestowed upon us in the subsequent parts of the Commission, for thus it runs, "Go ye and disciple all nations." The general duty required in this legislative language is to *disciple* : the manner in which

it is to be performed, is to be sought in the sequel, *baptizing, teaching.* It is the Will of Christ, as here revealed, that all nations should be disciplined. He utters a gracious royal mandate, that all nations, Jewish and Gentile, should be *baptized, taught,* or in other words, be ministerially fixed and recognized in an evangelically-instituted, moral-positive state of Worship. The term, *disciple,* is open but express. Well might an order of such extensive grace and authority be introduced by the august declaration, **ALL POWER IS GIVEN UNTO ME IN HEAVEN AND EARTH.** It demands our most grateful admiration; and the Tongue of Zacharias exhibits a pattern for our praise. Luke, i. 67.

The true doctrine of *positive institutes* is, confessedly, a matter of moment in this controversy. Mr. B. therefore has very liberally supplied his Readers with twenty quotations from Pædobaptists, containing, as he is pleased to express himself, "the grand principles of legitimate reasoning" on the subject. On a deliberate perusal of them, and weighing them one with another, I am prepared to affirm, there is not one of them which is not perfectly consistent with what has been advanced relating to, and in support of, Catholic Baptism. The most leading principles, in regard of positive institutes are the following:—
 "As they derive their whole Being from the sovereign

" sovereign pleasure of God; so his revealed
 " Will must have given them their existence un-
 " der every dispensation of true religion. Con-
 " sequently, we cannot know any thing about
 " their precise nature, their true design, the pro-
 " per subjects of them, or the right mode of ad-
 " ministration, further than the Scriptures teach.
 " They are determined by divine institution as to
 " their matter, manner, signification.—The ob-
 " ligation to observe them, arises not from the
 " goodness of the things themselves but from
 " the authority of God.—Our obligation to ob-
 " serve them, does not result from our seeing the
 " reasons of them but from the command of
 " God." The admission of these principles is
 not hazardous to the cause vindicated in this
 work.—On the contrary, so far as divine Reve-
 lation is submitted to, as determining *the exact
position, or situation*, as well as the nature, man-
 ner and signification of Baptism, it is imagined,
 that the situation it has been represented to occu-
 py in regard to our Lord's commission, better
 suits a view of it so far as a *positive* Ordinance,
 than on the plan of Antipædobaptists.

While it is admitted, that a positive institute
 depends upon the divine authority, Caution be-
 comes us, that we do not make the **BLESSED GOD**
 act *arbitrarily* respecting it. For, as one of the
 writers whom Mr. B. quotes, observes, " the

" idea of *arbitrary*, implies a weakness incom-
 " patible to the divine nature ; whose perfection
 " it is, to do nothing but for some wise reason,
 " and for some good end." A very laudable
 circumspection of the same kind appears in the
 worthy Author of Anti-pædobaptism examined,
 as the following paragraph evinces. " When
 " I say that the obligation of positive laws rests
 " on the *mere authority* of the Legislator, let the
 " Reader observe, that this is not to be confound-
 " ed with an *arbitrary disposition* in the Deity.
 " This distinction is well described by an elegant
 " and philosophic pen : " When some speak of
 " the *Will of God*, as the *rule of duty*, they do not
 " mean a blind arbitrary principle of action, but
 " such a principle as is *directed* by reason, and
 " governed by wisdom, or a regard to certain
 " ends in *preference* to others. Unless we sup-
 " pose some principle in the Deity analogous to
 " our sense of obligation, some antecedent affec-
 " tion, or determination of his nature, to prefer
 " some ends before others, we cannot assign any
 " sufficient, or indeed any possible reason, why
 " he should will one thing more than another, or
 " have any election at all. Whatever therefore,
 " is the GROUND OF HIS CHOICE OR WILL must
 " be the GROUND OF OBLIGATION, and not
 " the choice or will itself.—That this is so, ap-
 " pears further from the common distinction
 " which

" which Divines and Philosophers make between
 " moral and *positive* commands and duties.
 " The former they think *obligatory*, antecedent to
 " will, or at least to any declaration of it; the
 " latter obligatory only in consequence of a po-
 " sitive appointment of the divine will. But
 " what foundation can there be for this distinc-
 " tion, if all duty and obligation be equally the
 " result of *mere will* ?"

If there is no positive institute in the appointment of which, it is not reasonable to suppose the Divine Being is swayed by *reasons*; if the *revealed ends* of such an Ordinance may be numbered among those *reasons*, which I think must be allowed, two things follow in the way of just conclusion. One is, what Dr. Williams contends for, that there is no entirely positive Ordinance. The other is, that the *application* or *use* of a positive ordinance cannot contradict or *clash* with its *revealed ends*. To suppose a contradiction between the Nature and Ends of an ordinance and the Use or Application, would be in effect an *impeachment* of the Wisdom of Deity. Whether, therefore, Dr. W—s's sentiment on Baptism as a *mixed ordinance, partly moral and partly positive*, be admitted, or whether we say with Mr. B.
 " To constitute any branch of religious duty
 " *purely positive*, it is enough that the Rite it-
 " self, the manner of performing it, the quali-
 " fications

" fication of the subject, the end to be answered
 " by it, and the term of its continuance, de-
 " pend entirely on the sovereign pleasure of
 " our divine Legislator,"—it appears to me, that
 in either case, a regard to the divine Character
 making known the *ends* of the baptismal Rite,
 justifies an extensive Latitude of administration
 on this topic of argument, which our opponents
 cannot object to without begging the question.*

External Holiness is a principle to which Mr.
 B. professes himself averse. Were such conse-
 quences, as this Writer intimates, necessarily ap-
 pertaining to it, every Reader who has a just
 idea

* It is natural to conceive, of a **POSITIVE INSTITUTE** after a two-fold manner. One is, to view and define it in the abstract, or apart from any one particular **Ordinance** of that nature. The other, as including not only a positive institute in the abstract, but some particular rite revealed in the Bible. Now, is it not plain and easy to perceive the **DEFINITION** of a positive institute will vary according to this distinction respecting it? Answerable to the **FORMER**, which may be called its **PRIMARY** view, it is naturally defined to be, an **INSTITUTE**, the reasons of which we do not see, **PRIOR** to the appointment and revelation of it, resting on the **MERE AUTHORITY** of the Institutor. In the other, or **SECONDARY** view of it, in respect of any particular positive rite, the whole of what is revealed must be taken into account, and makes part of the definition. The consequence is, that according to its revealed uses and ends, it should be described; and therefore of a mixed nature. The quotations of Mr. B---'s first chapter from Pædobaptist Writers, containing their accounts and reasonings on the doctrine of positive institutes, appear to me to include this two-fold definition. However, then, the charge of novelty is affixed to Dr. W---'s representation of a positive institute by his opponent, I cannot help thinking, it obtains the sanction of these learned Authors, who involve in their accounts of positive institutions **AT LARGE**, the distinction above-mentioned.

idea of the Gospel-dispensation, must explode it from its incompatibility with the genius of it. But if I may offer my opinion, the whole force of Mr. B—'s objections depends upon *confounding* things which are distinguishable. To explain myself: the general idea conveyed by the term *holy*, in the Scriptures, is, a SEPARATION, as numerous Authors are at hand to testify, and several expressly in Mr. B—'s work. The Origin of this separation is to be traced to THE WISE AND GRACIOUS WILL OF GOD. *Ye shall be to me a holy nation.* Exod. xix. 6. &c. Rites and Ordinances are but different *media* by which Holiness as external, shews itself. These vary according to different dispensations. It does not therefore follow as a clear consequence, that because *external Holiness* is maintained under the Gospel-dispensation, the Rites of the Jewish *Œconomy* are to be continued, in which idea, lie the bulk and weight of Mr. B—'s objection. Both as scriptural and natural, it is defensible to affirm, that external Holiness, in respect of the thing itself, is not a jewish peculiarity, but common to all, who from God's *revealed Will*, may be considered as the objects of a standing exhibition of mercy. Ordained and suitable to the genius of the gospel is the Baptismal Rite, which, reasons and evidence have been offered in this work for considering as a mean jointly with the

the Ordinance of preaching, and alike expressive of the relatively Holy State of mankind at large.

What has been advanced on that famous passage, 1 Cor. vii. 14. in my first chapter deserves particular regard. The *unbelieving* party is therein unquestionably represented in possession of a *sanctity*. I cannot forbear remarking, how improbable it is at any rate, that Mr. B. rightly understands that text, when the sense he puts upon it, extorts this confession, “There is not an “instance in all the bible, that I recollect, of the “word *sanctified* being used precisely as it is in “this passage. For where, I demand, where is it “employed in the whole sacred Code, to express “that act or engagement between a man and a “woman, which renders it lawful for them to “cohabit as husband and wife?” Then, surely, that sense is not very likely to be the proper one, which this Author gives it, even upon his own confession. An *eligible* one, it certainly is not, unless he deviates from his own approved rule of interpretation. This we learn, when he quotes, in another part of his work with marked approbation, Dr. Doddridge as writing thus : “I chose to follow the *plainest* and *most* “*obvious* and *common* interpretation, which indeed “I generally think the *best*. As it is certain that “*arke*[the Greek word] has not always that signification for which some contend, I judge it *safe* “to give what is *more commonly* the sense of it.”

Thus

Thus Mr. Booth may be left to settle the merit and pretensions of his interpretation of the term, *holy* on his own acknowledgment.—However, I would accompany him further, when he observes, “ It “ is highly probable, that the Apostle is here “ speaking of two Gentiles ; one of them convert-“ ed, the other an idolater, whom he forbids to “ separate on account of the Christian Faith : “ while, on the contrary, the Jews were com-“ manded to put away their *heathenish* Wives, “ even after having had issue by such mar-“ riages. Then the unbelieving party was, con-“ sequently, not to be reckoned *heathenish*, but *holy*. Now this Holiness consisted in a separa-“ tion to God which the Heathen were without, and on this ground the Israelites were called up-“ on to put away a wife taken from among them. What, our Author advances as highly probable, coincides, upon his own illustration, for ought that I perceive, with the idea of a general sanctity among all nations under the Gospel, which did not exist before.

That the Apostle is performing the work of a Casuist, is plain, but in Mr. B—’s opinion, “ The very doubt which Paul resolves, affords a “ strong presumptive argument, that it was not the “ custom for Apostolic Ministers to baptize chil-“ dren; such, at least, whose parents were not both “ converted. The design of Paul was to evince,

T “ that

" that such converts as were married to unbelievers should reject every thought of a separation on account of the Christian faith; because that Faith was far from dissolving the matrimonial bond, and equally far from rendering their cohabitation unlawful : for it seems that a doubt of this kind was then entertained by some who were members of the Church at Corinth. But with what appearance of reason such a query could have arisen, if it had been usual in those times to baptize the Infants of parents in this predicament, we leave our opposers to shew. For had that been a prevailing practice, there would not have been the least shadow of reason for it; because on the principles adopted by many opposers, a practice of that kind would have been an open avowal of such a marriage as valid, and as obliging to all the tender duties of the conjugal state." In answer to these remarks, it may be demanded, whether Mr. B—'s right to derive hence an argument against the practice of Infant-baptism in those times, may not be justly litigated and suspected, when the term *sanctified*, which he calls in one place the *governing word* of the sentence, obtains a sense in his representation of it, which is *peculiar* to this passage. Is it very consistent, to suppose the ground of the *doubt* to be something *common*, and the Apostle's resolution of it to be in language *never* used to that same

same *precise* purpose before as we read of in the Bible ? The odds in favor of a different sense from Mr. B—'s, is at least SIX HUNDRED TO ONE. The reasons being so numerous and strong against his view of the passage, for which the reader is referred to Dr. Williams's work in reply, the presumptive argument sought for against Pædobaptism, comes to nothing that way. But if his sense and view of the passage be allowed, it seems to me, that his conclusion against Infant-Baptism hence is not natural, but strained : for when he asks, with what appearance of reason such a query could have arisen, if it had been usual to baptize in those times the infants of parents in this predicament ? Need I inform our Inquirer, of what frequently happens among professors, namely, the existence of unreasonable scruples, even when they are in possession of circumstances sufficient to remove them. These, it becomes Ministers to attempt to obviate where-ever and whensoever they arise : and is it so very extraordinary, that *some* (supposing them recently-converted Gentiles) in the Church at Corinth, and we have no written account of any others, should have scruples of this sort, in respect of their unbelieving Partners, to employ the Apostle as a Casuist after this manner ?—But if we advance a step further, and in turn, assume a presumptive argument in favor of Pædobaptism, it

may be done with as good and better a grace, than Mr. B. finds one against it. For it is left to our opposer to shew, what there is in the nature, drift and phraseology of the passage, that forbids our considering the clause, "*else were your children unclean but now are they holy,*" as a Circumstance to which the Apostle appeals, to convince thereby the believing party, how groundless was his or her scruple about dwelling with the unbelieving. The object of the doubt entertained, was the UNBELIEVING ADULT. The offspring seem to be noticed *collaterally* in the resolution of the scruple. If then any regard is due to what has been advanced on the connection between external holiness, and the Baptismal Rite in the former pages of this work, does not this clause concerning children afford a presumptive argument in favor of Infant-Baptism? The Apostle declares them *holy*, and it should appear he has recourse to what was, would, or might be readily acknowledged of the offspring, to shew the sanctity of the unbelieving parent, and the unreasonableness of the believer's thinking to leave the opposite character on that account.—Though, for argument sake, the preceding remarks have been made conformable to our common order of the passage in English; yet it is proper to remind the reader, *the other rendering proposed at the beginning of this work*

work I see no reason to relinquish from any inquiry made, or information obtained on the subject since.—Besides : some of Mr. B.—'s observations on this controverted passage entirely coincide with the ideas I have suggested, and the use to which it has been applied. For instance :
 “ The inspired Writer speaks in the preterperfect
 “ tense, *hath been sanctified*; expressing AN ACT
 “ COMPLETELY PAST.” Again : “it is frequent-
 “ ly maintained by our opposers, on the authority
 “ of this passage, that the unbelieving husband is in
 “ a relative sense holy, in virtue of his converted
 “ wife, and it is plain, from the text, *that as is the*
“ holiness of the children, such is the sanctification of
“ the unbelieving parent. How comes it, then, that
 “ the latter does not qualify the subject of it for
 “ Baptism, as well as the former ?” How indeed !
 Let Pædobaptists to whom this remark will apply,
 ward off the blow, as they are able ; suffice it to
 observe, it is favourable to the idea avowed in
 this work, and *with other remarks*, inclines me to
 be of opinion, that should Mr. B. ever dismiss
 his present distinguishing sentiment, it will be ex-
 changed for one not less extensive, than that of
 Catholic Baptism.—Till something further is said
 to disprove what has been urged, for Mr. B. in
 his defence waves a particular examination of
 what Dr. Williams says on the texts produced,
 leaving them as they are found in the second

volume

volume of Pædobaptism examined, neither this passage before us, nor others already noticed, can be relinquished as untenable posts. For, respecting "the course of argument on particular passages of the New Testament" to use Mr. B.—'s language, there is nothing in the way of objection but what has been or will be "directly answered, or implicitly obviated."

When insisting on *Infant-Baptism*, and *Infant-Communion* at the Lord's supper, Mr. B. makes this declaration. "Were we," he says, "to behold Pædobaptism *fairly* and *entirely* divorced from its old associate, Infant-communion; that being confirmed, while this is confuted; one great impediment would be removed out of the way of our commencing Pædobaptists." Pædobaptism is included in Catholic Baptism, and it is submitted, whether on the great principles and arguments urged in the course of our examination in favor of Infant and Adult Baptism, this divorce is not *fairly* and *entirely* effected.—It cannot reasonably admit of a doubt, that no positive institute, as it respects the administrator and subject, has been so enjoined, as to be done by the former at the expence of infringing the natural liberty of the latter. It is to be remembered, there is a material difference between the two Ordinances in question as to their nature, situation, and way of admission. A difference,

is sufficiently, for our present purpose, pointed out in the following words, the greater part of which is the language of an eminent Pædobaptist.

“ The *eucharistic* rite is applicable to those *only*
 “ who may be deemed proper subjects of a *par-*
 “ *ticular church*, or *christian congregation*.
 “ They ought to be *first* baptized, it is true;
 “ but this alone is not a sufficient qualification.
 “ For as Dr. GILL well observes: “ Baptism
 “ is *not* a *church-ordinance*; I mean it is *not* an
 “ ordinance administered *in the church*, but *out of*
 “ it, and *in order* to admission into it, and *com-*
 “ *union* with it; it is *preparatory* to it, and *a*
 “ qualification for it; it does not make a person *a*
 “ member of *a church*, or admit him into a visi-
 “ ble church; persons must first be baptized,
 “ and then added to the church, as the three
 “ thousand converts were, a church has nothing
 “ to do with the baptism of any, but to be sa-
 “ tisfied they are to be baptized before they are
 “ admitted into communion with it. Admission
 “ to baptism lies *solely* in the breast of the ad-
 “ ministrator, who is the *only* judge of qualifica-
 “ tions for it, and has the sole power of re-
 “ ceiving to it, and of rejecting from it; if not
 “ satisfied, he may reject a person thought fit by a
 “ church, and admit a person to baptism not
 “ thought fit by a church.—Saul, when convert-
 “ ed was immediately baptized by Ananias
 without

" without any previous knowledge and consent of the Church, and it was many days after this, that he proposed to join himself to the disciples, and was received. Acts ix. 18, 19, 23, 26—28."

Is it, then, admissible, that Baptism is not a church-ordinance ? Is it maintained, that admission to it lies solely in the breast of the administrator, that if not satisfied, he may reject a person thought fit by the church, and admit a person to baptism not thought fit by a church ? Enough is granted in the above account to shew that a participation of the Baptismal Rite, and of the Lord's supper, are very distinct things; and that those who are recorded, Acts ii. 41. as baptized and are said to have believed, might not have been added to the church, though believers in the judgment of Peter, and actually baptized by him. What in this case would hinder ? I answer the CONSENT WITHHELD of the Members of that particular church, as not deeming the baptized party a proper candidate for their church-membership. Baptism is a personal matter, in truth, whereas the Lord's supper being an Ordinance more directly social, the administration of it depending on an actual incorporation with a particular church, it would be infringing the law of nature and all order, not to allow a choice to the confederated body, as to the

the reception of its members.—Here it will be perhaps asked by way of objection—Are particular churches to act as they please, to exclude from their societies or admit into them whom they will ? To this it may be answered—The WORD IS THEIR RULE, but then, where does it appear that it is the Will of CHRIST, that Infants and Adults promiscuously should be admitted to the LORD's TABLE ? There is such a distinction observable in the Scripture-account of the *two* Ordinances, that to proceed to the same extent in the *one*, as what we contend for in the *other*, would be indeed, to act, in regard of the Lord's Supper, *without* precept or precedent. That procedure, which in respect of admission to the Lord's Supper, is requisite to secure to a professing Christian society, the exercise of their right in the choice of their members, is both rational and scriptural : hence recourse is to be had to *profession* on the part of the candidate. The church is guided by a judgment of charity, in forming which, as the medium of admission, they have respect to two things—the *general ends* of Church-membership,—and the *answerable capacity* and *promising appearances* of the candidate in respect of them. A relation commences on the favourable judgment of those who have a given right to admit, but it is after all conditional ; if occasion for a different opinion of the person ad-

mitted is given, the Church has an acknowledged right to cut him off.—A person once baptized cannot be thrown back into an *unbaptized state*. To avoid prolixity : I observe that on just the *same grounds* on which Infants are admitted to the Baptismal Ordinance under the wing of Catholic Baptism, they are to be debarred from the Lord's Supper. Here then, Infant-communion is *confuted* on those very principles, by which Infant-Baptism is *confirmed*.

Further, it is deserving of our notice, that what has been said in support of Catholic Baptism does not militate against the real necessity of DIVINE, PRECIOUS FAITH, as to the *saving use* of every Ordinance. Instead of making it void, this Plan abundantly establishes it, for Catholic Baptism is brought forward as a joint-mean with preaching, immediately tending to this, as the Star guided to Bethlehem.—The believing Parent in the baptizing of his household, has here room to exercise faith in that glorious promise, “ I WILL BE A GOD TO THEE AND THY SEED AFTER THEE.” Adults derive from the extensive administration of this right, an additional exhibition of, and obligations to, the blessings and ends connected with it. Whence I am led to remark,

That our Lord's Commission favouring Catholic Baptism as we have seen, is *directive* to Ministers, promulgling the Gospel among a People unacquainted

unacquainted with it. Ye, to whom this high commission is given ! permit me to engage your attention to the view taken of it in this work. It is YOUR GREAT PASSPORT ALL THE WORLD OVER. Ye may proclaim in the ears of all that are afar off, your Redeemer's grant, by which they have a right to be discipled, or in other words, baptized and taught, the actual enjoyment of which nothing can deprive them of, but their own wilful and unreasonable dissent. How wide your sphere of action ! Earth, where-ever tenanted by Man, makes part of that vast Diocese in which you are warranted to move. HAIL, YE HONOURED ITINERANTS OF THE MOST HIGH, by whatever distinctions known among men ! As ye resemble the Angel flying in the midst of heaven in respect of your movements, 'let it be manifest, that like Him, you have the Redeemer's glorious commission, the everlasting gospel in your hand. Shew, that you have it ever *before* you, that you would direct *every eye* to it, and gather the WHOLE EARTH under its banner.—How perseveringly should the Ministers of Christ remind the *discipled* according to his commission, of the advantages and obligations thence arising. Was the general administration of Baptism followed with that instruction in private and public on the part of administrators answerable to the opportunities they have for it, the Redeemer's commission would

be more faithfully executed, persons receive greater benefit, and an additional argument, consequently be derivable from its experienced and acknowledged utility.

Once more : all that is requisite to support Catholic Baptism, is the use of allowed principles and rules of interpreting the sacred Scriptures. It will pass the Ordeal of the following—
 “ The Bible only is the Religion of Protestants.” CHILLINGWORTH. “ It is a manifest mistake, in regard to Faith, and a clear evidence of pride, either to reject any of these things which the Scripture contains; or to introduce any thing that is not written in the Sacred page.” BASIL.
 “ Where the Scripture is silent, who shall speak ?” AMBROSE.—There is but one genuine sense of a text.” CHAMIER. “ If it [the Scripture] have not every where one proper determinate sense, it has none at all.” OWEN.
 “ The true meaning of Scripture, is not every sense the words will bear, and perhaps may excite in the Reader’s mind ; nor yet every sense that is true in itself ; but that which was really intended by the holy Writer.” WERENFELSIUS.—“ It is a principle with me, that the true sense of any phrase in the New Testament, is what may be called its standing sense ; that which will be the *first* to occur to common people of every country and every age.” DR. HORSLEY.—

HORSLEY.—“ I am more and more convinced,
 “ that the vulgar sense of the New Testament,
 “ that is, the sense in which an honest man of
 “ plain sense would take it on his *first* reading THE
 “ ORIGINAL, OR ANY GOOD TRANSLATION, is al-
 “ most every-where the true general sense of any
 “ passage.” DR. DODDRIDGE. These and such
 like principles and rules of interpreting Scripture,
 borrowed from the hand of our copious and la-
 borious collector, Mr. B, have not been deserted
 in the prosecution of this work, neither are they
 dreaded, for, it is conceived, the Cause asserted
 will stand their severest scrutiny, and come off
 with honour.

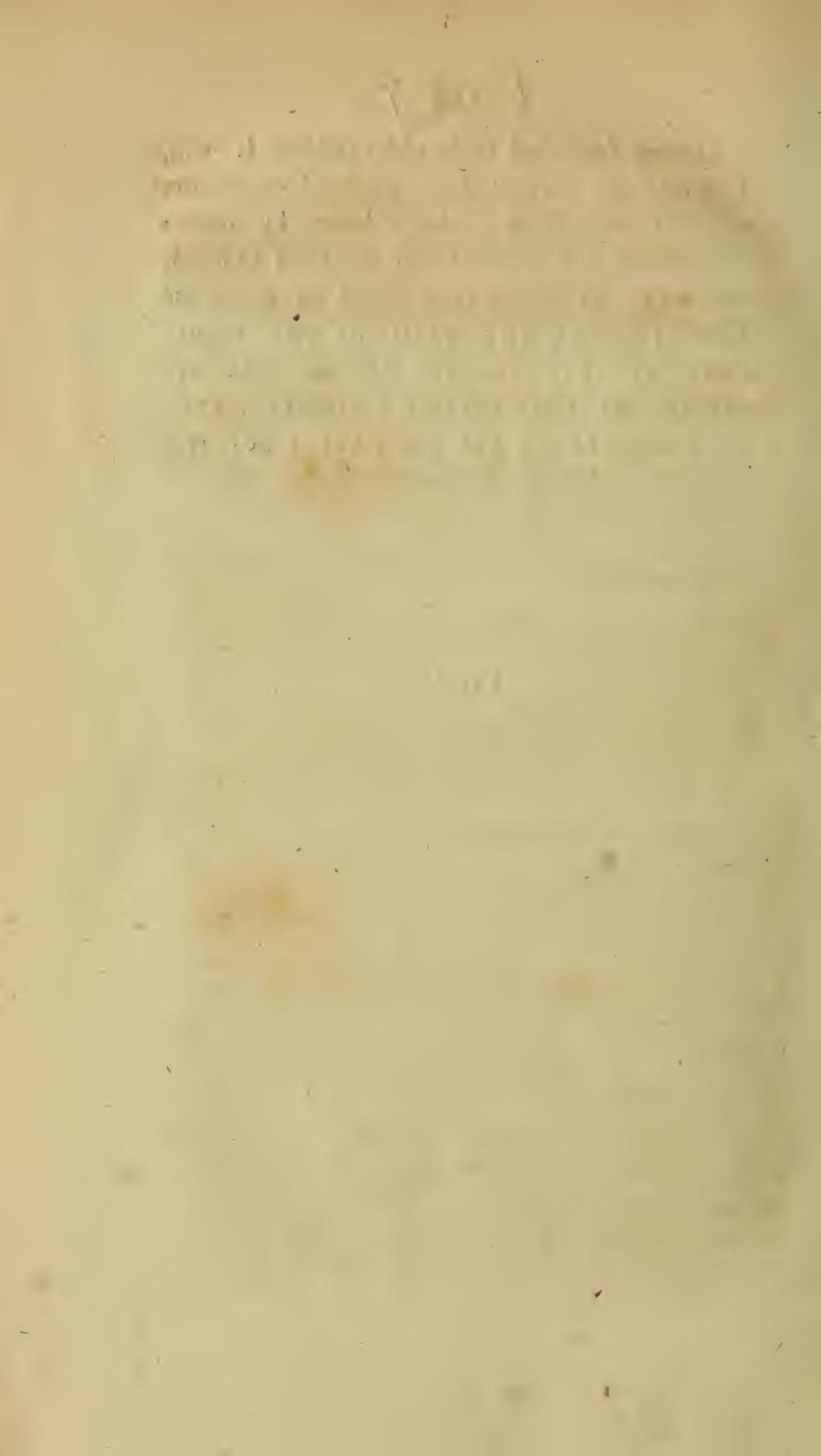
In respect of Catholic Baptism, as here defend-
 ed, I have attempted to bear in mind the senti-
 ments contained in that excellent paragraph of
 Dr. Williams's in his letter to Dr. Priestley.
 “ MY data, then, are DIVINE REVELATION,
 “ and that *only*, and the *whole* of it. And it
 “ appears to me, on the maturest reflection, that
 “ if *Divine revelation self-compared* doth not an-
 “ swer that purpose, nothing else will ; and that
 “ whatever else is set up for that purpose, is
 “ demonstrably fallacious. The *positive evidence*
 “ of scripture (as I have observed elsewhere)
 “ holds the same rank in theology, as *experimen-*
 “ *ted evidence* does in reference to any hypo-
 “ *thesis* in philosophy. As, in the latter case,
 “ there

" there is no disputing in favour of a system
 " against facts, phenomena, and experiments; so,
 " in the former case, no reasoning can be valid in
 " opposition to positive evidence, or express dis-
 " cernible authority. Common sense, right rea-
 " son, the opinions of the good and great,
 " &c. have their use and an important use,
 " in their proper places, but they are no *data*
 " in Christianity. As to the order of in-
 " vestigation, preceding revelations, and Divine-
 " ly authenticated facts, are the only safe *rule*
 " by which we ought to examine any *particular*
 " *part* of scripture. Every *foregoing* dispensa-
 " tion of religion, and indeed, every revealed
 " fact is, I may say, a torch lighted in heaven,
 " to illuminate those that follow, until we
 " come to the sealing of prophecy, or the end
 " of the canon; and every succeeding one, to
 " the last, reflects a still more abundant light
 " on all that went before. Wherefore, let all
 " that revere the authority of Heaven, all the
 " friends of revelation and rational inquiry,
 " attend more to *this light*, that shineth in a
 " dark place, and not (I mean as the principal,
 " and only safe means) not to the false lights
 " of human opinions (early or late) in the
 " church, by following which we expose our-
 " selves to wandering and danger every step
 " of our road, while in pursuit of truth and
 " happiness.

Having

Having suggested these observations, it will, I trust, be attributed to personal conviction *only*, if I put a close to this volume, by observing—That as a given Point whereon to stand, was ALL Archimedes required to move the World; so, ON THE BASIS OF THE PRIVILEGED STATE UNDER THE GOSPEL, THE MINISTERS OF CHRIST MAY GO, DISCIPLE, BAPTIZE AND TEACH ALL THE NATIONS OF IT,

FINIS.



INDEX to the QUOTATIONS.

N. B. The Numbers enclosed, refer to the Pages
of this Volume, the other to the Works quoted.
V. stands for Volume, P. for Page.

ADDEDINGTON's Christian Minister's Reasons, &c.
(p. 32.) p. 111—(p. 94.) p. 126.

Baxter's plain Scripture-proof. (p. 7.) p. 80.

Booth's Pædobaptism Examined. (Preface. p. xi.)
Preface p. xi.—(pre. p. xii). pre. p. x.—(p. 13.) v. 2.
p. 402. (p. 27.) v. 1. p. 24—(p. 36.) vol. 2. p. 301.
(p. 39) v. 2. 298.—(p. 44). v. 2. p. 296.—(p. 56)
v. 2. p. 19—(p. 60). v. 2. p. 303.—(p. 66.) v. 2. p.
501. Note.—(p. 87). p. 356—(p. 119) v. 2. p. 362—
(p. 120) v. 2. p. 362.—(p. 122) v. 2. p. 363,—[p. 127]
v. 2. p. 365—[p. 132.] v. 2. p. 69.—[p. 138] v. 1.
p. 43.—[p. 138, 139]. v. 1. p. 19. 18.—[p. 139]. v. 1.
p. 15.—[p. 141] v. 2 p. 410—[p. 144]. v. 1. p. 74—
[p. 145] v. 2 p. 385—[p. 145] v. 2 p. 401, 402—[p.
149] v. 2 p. 398—[p. 149] v. 2 p. 397—[p. 150] v. 2
463—[p. 156] v. 1 p. 22, 71, 72, 74.

Booth's Defence of Pædobaptism Examined: or
Animadversions on Dr. Williams's Antipædobaptism
Examined. [Preface, p. x] Pre. p. iv.—[Pre. p. x.]
Pre. p. v.—[Pre. p. xi.] Pre. p. iii.—[p. 104], p. 447,

I N D E X.

- 448.—[p. 105] p. 448—[p. 112]. p. 443—[p. 141]
p. 165—[p. 150]. p. 467.
Bostwick's Sermon on Infant Baptism. [p. 83]. p.
8. 9.
Butler's Analogy. [p. 81] p.
Doddridge's Family Expositor. [p. 24] vide i Cor.
vii. 14.
Gill's Body of Divinity. [p 16. 151.] vol. 3. p 312.
Guyse's Paraphrase on the New Testament. [p 43)
vide Math. 28. 19. Note.
Jortin's Remarks on Ecclesiastical History: [pre. p.
6.] pre: vol. 1:
Locke's Essay on the human Understanding. [p:
136] v. 2. Book, 3. Chap 3. p. 8. 9
Lowth's Introduction to Grammar. [p. 127] p. 93:
Martin's Letters to Horsey. [p. 124] p. 95:
Millar's History of the Propagation of Christianity.
[p. 60] v. 2. p. 362.
Priestley's History of the Corruptions of Christianity.
[p. 126] On Baptism.
Polycarpi et Ignatii Epis. [p. 34] Vide Epis. ad Ro-
manos.
Sylvester's Life of Baxter. [p. 114] p. 124:
Turrettini Theologia.—[p. 33.) De Baptismo. Quæs.
xx. § vi.
Virgil. (p. 4.) Eclogue, iv, line 52:
Williams's Anti-pædobaptism Examined, &c. (p. 1)
v. 1. p. 260—(p. 3.) v. 1. p. 264.—(p. 4) v. 1. p. 264:
(p. 11.) v. 1. p. 380—(p. 20. 21). v. 1. p. 120, 121,
123, &c.—(p. 26) v. 2. p. 231.—(p. 30.) v. 2: p:
389:—(p. 31.) v. 1. p. 318—(p. 32) v. p. 325—(p. 34)
v. 2. p. 205—(p. 88) v. 1: p. 344. 345. 346. 347.—

I N D E X.

{p. 137.} v. 2: p. 362. {p. 140.} v. 1: p. 23: note. p.
{p. 141.} v. 1 p. 33 {p. 151.} v. 2. 241.

Williams's Abridgement of Dr. Owen's Exposition of
the Hebrews, {p. 157.} vide Letter to Dr. Priestley,
p. 343.

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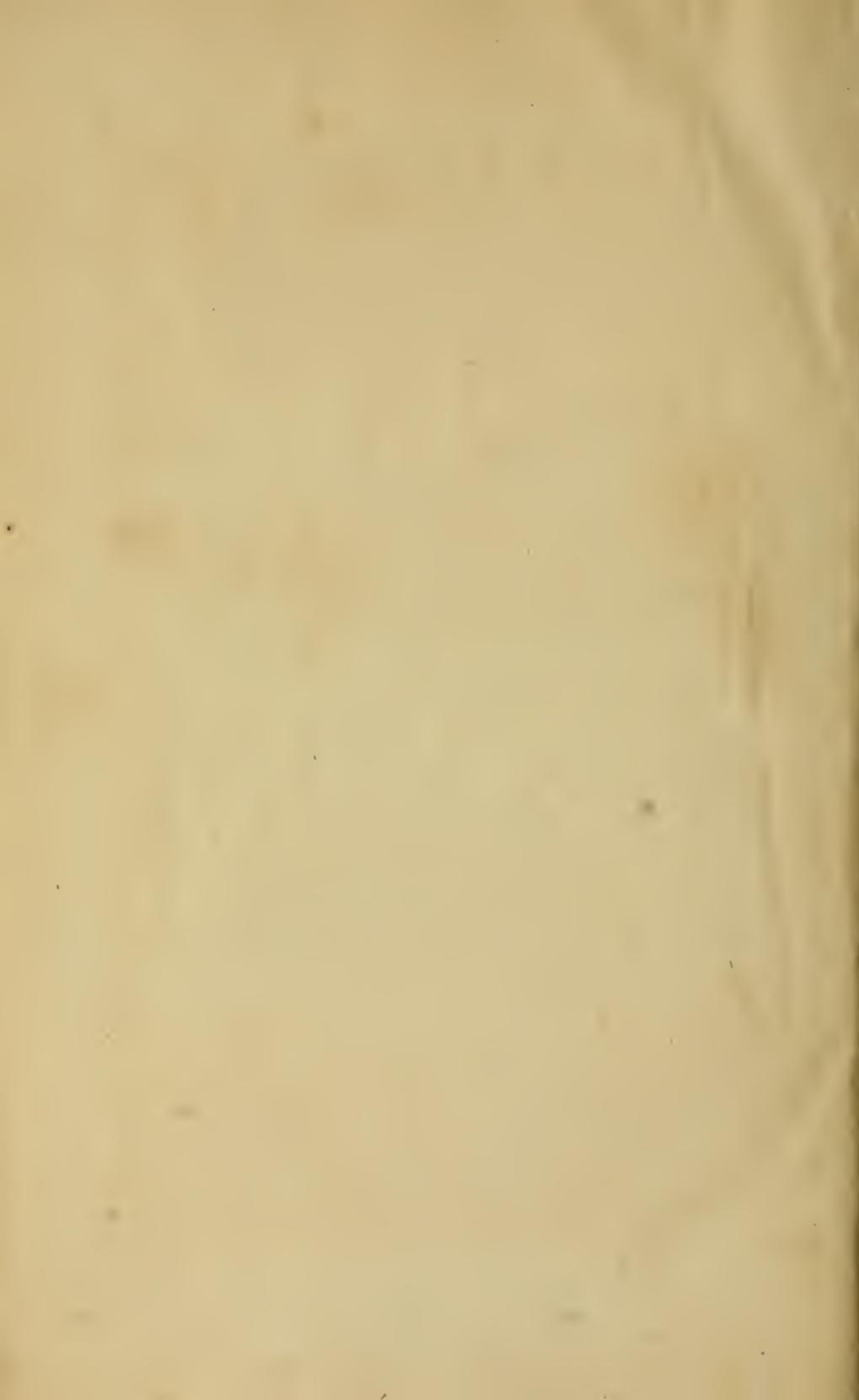
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Beside a few trifling errors in orthography and punctuation, the following require correction. Page 10, line 24 before *relatively* read *radically* and p. 11, l. 29, after *learned*, read *continuator* of p. 43, l. 3: after *adopt*, read *partly*, p. 151, l. 4. for *pæd*~~baptist~~
read *antipædobaptist*.



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